THE YOUNG WIFE, or Duties of Woman in the Married A Relation. Fourth stereotype edition, embelished by a beautiful steel frontispiece and vignette By Wm. A Alcout, Author of the Young Mother, House I Live In, and Young Man's Guide, and Editor of the Library of Health.

was first published]

OPINIONS OF THE PRESS. The following are a very few of the highly commendatory otices of the above work, which have appeared in respectable

odical prints in various parts of the country : periodical prints in various parts of the country:—

'This is one of the best practical treatises of the day; correct and thorough in its teachings—familiar and forcible in its reasonings and illustrations, as well as excellent in its intent and object, on every point of domestic economy and good deportment. The young wife (and many old ones too, as well as those who are neither) will find this volume an able counselled and guide. We rejoice to perceive that the work has reached. those who are neither) will find this volume an able counsellor and guide. We rejoice to perceive that the work has reached a second edition, almost before being known out of the city of Boston, and trust that another edition will not supply the demand of this city alone. A hundred thousand copies would not suffice for the whole country, if all who need its instructions were prepared to receive them. The requirements of economy, industry, temperance, healthfulness, purity, &c., &c., and all demestic virtues, are here most clearly set forth and cogen. ly enforced. May they be as faithfully studied and heeded!"

—New Yorker.

—New Yorker.

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GEO. W. LIGHT, Published by March 7.

RELIGIOUS MAGAZINE for 1838.

THE Publishers have the pleasure of announcing that in addition to the present editor, Professor Andrews, several gentlemen well known to the Christian public are to be associated as the public are to be associated as the public several whem are Rev. I. A beauty gentlemen well known to the Christian public are to be asso-ciated as joint editors, among whom are Rev. J. Abbott, au-thor of the "Corner Stone," &c.; Rev. H. Winslow, author of the "Young Man's Aid," &c.; Rev. A Adams, author of the "Baptized Child," &c.; Rev. J. S. C. Abbott, author of the "Mother at Home," "Child at Home," &c.. (each of whom will be responsible for the character of the work.) and other friends of Evaugelical Religion in this city, and other parts of New England. No effort will be spared to render the Maga-zine one of the most popular and widely circulated, as it is al-ready one of the cheapest periodicals published—575 ociaro pages per annum, at \$2 in advance.
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Feb. 28.

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TO THE LADIES.

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ciety. "How shall I cure Dyspepsia?" "Live upon s:xpence a day, and earn it."

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onsult on common occasions, or sudden emergencies, when
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NO ARDENTS.

SAMUEL D. CHAMPNEY would respectfully inform his the frewestwhich,
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frescripand 17 the smallest favors gratefully acknowledged.

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Jan. 17.

PHINEAS HOWES, trions a should se. Unturn inturn i

SETH GOLDSMITH, Book-Binder, Franklin Avenue, (Islander), and Schott Gold books rebound n, and October Binder, Franklin A. Tanklin A

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2. All subscriptions discontinued at the expiration of eighted 3. All the travelling preachers in the New England, Maint and New Hampshire Conferences are authorized agents, a whom appropriate the conference of the New England, Maint and New Hampshire Conferences are authorized agents, and the New England, Maint and New Hampshire Conferences are authorized agents, and the New England, Maint and New Engla

whom payment may be made.

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BOSTON, WEDNESDAY, MARCH 28, 1838.

Published by the Boston Wesleyan Association, under the Patronage of the New England Conference of the Methodist Episcopal Church.

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Vol. IX. No. 13.]

WILLIAM C. BROWN, Editor. D. S. KING, Agent.

Office No. 32 Washington Street.

DAVID H. ELA, Printer.

(From the Christian Advocate and Journal.) TO THE MINISTERS AND MEMBERS

In the Northern and Eastern Conferences of the Methodist Episcopal Church. BELOVED BRETHREN-1. The first argument which I shall adduce to show the schismatic tendency of ab-olitions in is the starting point of the system—the doce, that "to sustain the legal relation of a master to a slave, is in every case and under-all circumstanrally taught, and is laid down in fact, as fundamental to the whole structure of modern abolitionism, I that first started the controversy in the Methodist Church, in 1834. A paper, under the character of that year. In this document the above sentiment was in substance most explicitly avowed. This gave rise to a "Counter Appeal," signed by a number of runt church, as long as they have a specially these ministers of the same conferences, by which it was attempted to defend the Methodist Church from the charges brought against it, and to show the schismatis tendency of this doctrine. The following spring, the New England Auxiliary Society met in Boston, the sentiment, that no man who owned a slave ought at that meeting, were quite a number of the members "who retains a human being in involuntary bondage, is, according to Scripture, a MAN STEALER." It is but the other day that Rev. O. Scott, one of the agents of the anti-slavery society, in a communication in jects of northern agitation, on this subject, to bring public sentiment into such a state, as would exclude all southern slave-holders from the pulpit and from Christian communion. Now it is known that members of the Methodist Episcopal Church, and some ministers, in fact, in states where the law will not allow them to emancipate, do hold slaves; the legal relation exists, and must exist, as the laws now are, either with them as masters, or with some other masto be their right, but deem it their duty, to hold their slaves. And what is more, the Discipline of the Church recognizes the rightful existence of this relaton, in these circumstances. Suppose then, Mr. Scott's plan succeeds, and that which he and other leading abolitionists aim at, is accomplished. Does not every one see that this would be schism? It would be an exclusion from the functions and privileges of the Church, on principles which the Church of, in its highest judicatory, has decided shall not be ground for such exclusion. A part assume the right, extra-judically, to make new terms of communon! a minority decide, on principle and by practice ose whom the Church recognizes as her official and private members, are not worthy of Christian confidence and Christian ordinances! Is not this of itself schism? Is not this very act an assumption, on the part of the minority, of the right to make their own terms of communion, independent of the body?

"I have a few things which I wish to say to you at

follow this one a little farther.

ble precautions for the future.

Look then at this doctrine, connected as it is with divide the Church at the north. Mark that. be present system of agitation, by certain Methodist "There is but one alternative—either it must be machers, who are lecturing, circulating papers and are some of the control of the con and getting up conventions in the Methodist abolitionized—or it will be divided, and that, in all

Church, and what is the obvious bearing of this whole affair? It certainly is not expected to get the southern conferences to adopt this doctrine, so long as the laws remain as they are-for that would be to a great extent to unchurch themselves, and cut off, at the same time, all their hopes of ministerial labor and success. It must be then that they calculate upon one of two results. Either they hope to get a majority of the conferences and of the General Conference, on their side, by this system of agitation, and thus adopt measures which will compel the southern conferences to withdraw; or, in case they fail in this, the object seems to be to get such a strong hold upon the northern and eastern conferences, as to be able to draw off into a separate and an independent Church a portion of northern Methodists. That one or the other of these alternatives will be the result of aboli-tionism in the Methodist Church, if the doctrine and easures now adopted are followed up, I cannot for a moment doubt. I know there are many, calling themselves abolitionists, who do not desire or expect to the whole structure of modern abolitionism, I suppose will not be doubted. It was this doctrine ed at the subject in this light. But I entreat such brethren to examine this point, by the light of histo-Charch, in 1834. A paper, under the character of an "Appeal to the members of the New England and New Hampshire Conferences of the Methodist Episcopal Church," signed by five members of these conferences, was published and sent out in December of the Church. How can men consistently remain in a church which tolerates sin, the worst kind of sim—sin by the wholesale? The only wonder is, that year. In this document the above sentiment was

propagating this doctrine. In addition to the obvious tendency of this doctrine and the measures connected with it, there is and adopted, unanimously, resolutions expressive of good reason to believe that some of the principal agents in this abolition excitement, have the purpose to be admitted to a Christian pulpit, or to the Christhan communion. Among those who were present, at that meeting, were quite a number of the numbers desire for conference action on this question, looks like of the New England and New Hampshire Conferences—in fact, from that day to this, the above docences—in fact, from that day to this, the above trine has been taught uniformly and almost universally, by northern abolitionists. "Every American sally, by northern abolitionists. "Every American would be tautamount to a declaration of war; it was a declarat be an official array against a part of the Church, and against the General Conference.

rupt church, as long as they have-especially those

The design also is seen in that extra-ecclesiastical organization, which has been so studiously promoted, Zion's Herald, avowed it as one of the desired ob- in the form of anti-slavery societies, both among the preachers and among the people, in the Methodist Church. The tendency of such organizations I shall have occasion to examine in another place. I allude to them here, merely to show their indication of the design of those who have been most zealous to promote them, some of whom have travelled from con ference to conference, for the express purpose of getting up such societies, especially at the annual sessions of the conferences, and to enlist the preachers and get them pledged to particular measures

Happily, however, we are not left to inference merely, in tracing out the disorganizing spirit and designs of abolitionism. The letter below is from the pen of Rev. George Storrs, and will throw a flood of light on the plans of some leading Methodist about tionists. Mr. Storrs was formerly, and until he was unhappily enlisted in his present course, a useful member of the New Hampshire Conference. He located to become an abolition agent-deeming it more his duty, it seems, to agitate the non-slaveholding conferences, on the subject of slavery, than to call sinners to repentance. He gives an additional reason for his location—viz., That the General Conference acted unconstitutionally-" I therefore do not choose to receive an appointment from any officer acting

own terms of communion, independent of the body?

This may be congregationalism, but it most certainly is not Methodism. Such a principle in theory is revolutionary; in practice, it is downright schism, and must, if persisted in, inevitably result in a formal dismemberment of the Church. This is so plain a case, that every thinking person must see it at a glance, and proceeds therefore no love argument to make it which is time, and I hope you will allow me to speak free ly. No man, brother, has more influence probably, or been more highly respected, or more looked up to in the Methodist Episcopal Church, than yourself. At least, this is true, so far as my knowledge extends; therefore no love argument to make it is discussed. heads therefore no long argument to make it plainer. The truth therefore of the proposition with which I started, respecting the tendency of abolitionism, is clear and convincing in this first argument; and if only sufficient proof to establish the proposition were necessary, I might stop here. But it will illustrate the enjoy the confidence and respect of the Church—but spirit and character of abolitionism, not only to ad- we firmly believe that there is but one way in which duce other arguments, as I shall hereafter, but also to you can fully secure that object.—It is very generally believed, by the friends even of Dr. Fisk, that brother What do these brethren propose to do with this dectrine? Is it a mere speculation, which they throw out as entertained by them? Or do they mean to Merritt, though his first letter was addressed to you, practice upon it? Certainly, to be consistent, they and are therefore not committed against his arguments.

Bust practice upon it. As administrators of DisciBrother Fisk, I fear is so committed that he never can pline, they must drive the members of their own Church from the Lord's table, and that too, contrary not only without law, but against law—on their own living language ment; depriving men of their constitution-digits, for which they profess to be such the such that you will yet see cause to take the side brother Merritt has. Brother Merritt's letters are abolitionizing the Church, wherever the little state of the such that you will yet see cause to take the side brother Merritt has. Brother Merritt's letters are abolitionizing the Church, wherever the little state of the such that you will yet see cause to take the side brother Merritt has. ticklers; assuming an irresponsible power, and thus, and our Church at the north will be abolition.

The analysis of the second principle, the very quintessence of tyranny—for that is h to play the tyrant, but to deprive men of their lead rights, on the ground of one's own private judament and will? He who avows this sentiment is a conference, whether you espouse our cause or not but should you take hold with us now, the whole disorganizer in theory; the man who practices upon northern conferences and all, so far as our Church is is a disorganizer in practice, as well as an oppressor concerned, will be carried within a twelve month, and and violator of constitutional rights; and he who gives your popularity as a philanthropist and a Christian, who who does not disseminate these sentiments, and urge there of the community of which he is a member, to left them, is an open schismatic, and is "inveighing you, nor because I do not think we can carry the cause you do not be the triumph of without you. I have not a doubt of the triumph of Perhaps these brethren may say—"We must do that whatever the laws of the Church may say."

Let I reply—It has always struck me, that it is right

sake of the Church, which may be divided even at the cause of the church, which may be divided even at the cause of the church, which may be divided even at the cause of the church, which may be divided even at the cause of the church, which may be divided even at the cause of the church, which may be divided even at the cause of the church, which may be divided even at the cause of the church, which may be divided even at the cause of the church, which may be divided even at the cause of the church, which may be divided even at the cause of hilfil our most solemn pledges, and adhere to the morth, if you throw your influence in defence of the ground taken by the bishop at the late New-Engmanly become members. And when we can no land and New-Hampshire conferences, and no other longer do this conscientiously, we should take up our pledges, free ourselves from our supposed iniquitous obligations, and retire. But if we adopt the other course of the matter of th course—stay in the community and yet abjure its laws, hold official and solemn stations in that community, by which we stand solemnly pledged before God and man "to keep the rules, and not mend (or freak) them," and yet publicly declare and teach that the rules of the community ought not and man "to the community ought not and man to the course of the bishops in that respect, whatever the consequence may be to the Church; and let me tell you, for you ought rules of the community ought not and man to the church; and let me tell you, for you ought the rules of the community ought not and man to the church; and let me tell you, for you ought the rules of the community ought not and man to the church it is the feeling among the preschers and people of the community ought not and man to the church it is the feeling among the preschers and people of the community ought not and man to the church it is the feeling among the preschers and people of the community of the church is the feeling among the preschers and people of the church is the feeling among the preschers and people of the church is the feeling among the preschers and people of the church is the feeling among the preschers and people of the church is the feeling among the preschers and people of the church is the feeling among the preschers and people of the church is the feeling among the preschers are the consequence of the church is the feeling among the preschers and people of the church is the feeling among the preschers and people of the church is the feeling among the prescher and the church is the feeling among the prescher and the church is the feeling among the prescher and the church is the feeling among the prescher and the church is the feeling among the prescher and the church is the feeling among the prescher and the church is the feeling among the prescher and the church is the feeling among the prescher and the church is the feeling among the prescher and the church is the feeling among the prescher and the church is the feeling among the the rules of the community ought not, and must not be obeyed—if this is not schismatic, what is? Nay, if this is not a violation of official vows, what is? In connection with this view of the subject, what, if possible, more determined—and their opposition will show itself, not in word only, but in deed and in powmay not in every case presume to say, because we er. The discussion of the slavery question may, the not judges of the secrets of the heart. But we I doubt it,) divide the Church, north and south ay at least look at apparent indications, and from in other words, there may be a slaveholding and antiem, according to the best of our judgments, take suitble present in the present if carried out, as the bishop seems dermined to do, will

and by their letters, frequently published in its col-

tion of its course-and finally, the Methodist anti-sla-

very society of Lynn, in October last, officially sanc-

ersuaded to give his name as one of the editors of

editing a paper in New-York; and here is another

olitionists I am thus particular, in stating its charac-

ontinue united in form and name, when on the one

ide, and by a large party, there is kept up a continu-

character and credit, Rev. T. Merritt, la

And to give the paper greater

There is no man among us, who would more cer- of abolition logic, are held up as the just measure of There is no man among us, who would more certainly abolitionize it than yourself, if you should take that side of the question—but you must take it unequivocally, as brother Merritt has; nothing short of that will do it—because nothing short of that will do it—because nothing short of that will do it—because nothing short of that will be it—because nothing short of that will be its least that the following of the product of the same o give you the confidence of those already abolition- the entire party slandered, the feelings of deep and with respect to the preceding letter, I will not stop some of them perhaps at times, for such is human to remark at length on the obvious bribe held out to Dr. Bangs, to induce hin to join the abolition ranks; against their accusers. I say, can parties thus arrayed or yet upon the singular spirit with which the wri- against each other, be long kept together by ecclesiter boasts so confidently that every thing was yielding astical bonds? Every man sees that this cannot be to his views and measures. This letter, be it remembered, was written before the sessions of the conferences, in western New-York, or else perhaps it would not have been given in the same high tone of antici-ed in this crusade. Even this fact, however, cannot long prevent the catastrophe; either the party doing But what I wish particularly to notice is the fact, it he injury will work themselves and each other up to that he assumes the ground here maintained, that the spirit of revolt, or the injured party will grow restcourse adopted on this question will rend the Church. less under this worse than physical violence, and will It is true, he tries to put it on the ground, that opposition to abolitionism will rend the Church. That is, this Methodist preacher tells us in substance that he and his coadjutors will rend the Church in twain, unless we will submit to his plans and views; and if we do not, he will charge the rent upon us!! What modesty! what consistency! We are travelling on in our regular Methodist work. Mr. Storrs and others start on a new plan, get up societies and agencies. ers start on a new plan, get up societies and agencies, and signed our coverand agitate the Church from one end to the other. These are

Some of us object, and take measures to oppose the course, because we think it is doing harm. Mr. Storrs comes down upon us in a threatening attitude.

I know it may be pretended, that public advertise-Hush! be still! if you oppose us, the Church will mert and reproof of prevailing vices are necessary to be divided—and it is to prevent this that we wish you produce conviction. But what are the vices they report abolitionized,' you will divide the Church!" "Mark robbery, theft, adultery, and the like; but in addition that." He speaks advisedly. And if the hishops persist in their course it will, "beyond all dispute, split the Methodist Episcopal Church in twain, before the next General Conference." We will simply say to Mr. Storrs, and to all who are willing to adopt his reveal. olutionary sentiments, for revolutionary they are ir the highest degree, we cannot be "abolitionized" in his mity, and hold them up to the public as illustrative of ense of the term, neither will the bishops, we are isserred, give up the ground they have taken—therefoe, the cording to him, the Church will "be split in twah," lished in the Watchman from Rev. George Storrs. for he is determined to persevere, "whatever the coise-quence may be to the Church." But we shall take ione of the responsibility of that measure. The new neas- reports, from various sources, written and verbal, di ere men must answer for that at the bar of public rect and indirect, to show what wretched men our southern brethren are. I will not repeat these cases, Thus you see, brethren, since neither the bishops, nor all the Church at the north, can be "abolitonized," of Zion's Watchman. See also the Watchman of the division of the Church is determined upon as the next and only other alternative, and that before the next and only other alternative, and that before the next and only other alternative, and that before the next and only other alternative, and that before the next and only other alternative, and that before the next and only other alternative, and the next and next and next and next and next alternative and next and next and next and next and next and next alternative and next General Conference. What are w to say to interlarded with various comments and notes, in hese things? How will you, brethren respond to style that shows how eagerly, and with what apparent such sentiments? Will you pass it off by saying there zest, the unfortunate brother engaged in this enters no danger; and still support such a course and such prise, swallows down and afterward disgorges again men? Does not Mr. S. say he "specks advisedly?" upon the pages of the Watchman and in his lectures, Does he not say the opposition will be "organized, all reports of this kind against the Methodists of the systematic, and unyielding," at whatever consequence south. I have been painfully reminded in reading nystematic, and unmertage," at whatever consequence of the church? Does he not say it is "among preach-these accounts and marking the manner in which ers and people?" Alas! for such a spirit! Alas! they are told and commented upon, of that deplorable that it should be fostered in the bosom of the Church! state of moral feeling so strongly described and re-And it is for you, brethren, to say whether it shall be sustained.

2. I pass to another argument. The course pursued will report it. All my familiars watched for my halt-

by the abolitionists is directly calculated to som dis- ing. rd among brethren, and to alienate the ministers and Suppose these repeated cases are all true, without members in one section from these in another. This at first view may not be thought as strong a proof as the them and publishing them abroad, is any thing but in former of the disorganizing tendency of abolitionism; accordance with the Christian rule and the Christian out on a little reflection, it will be seen to be an im- spirit. And what is worse, these reported cases are portant consideration. When brotherly love is gone and Christian confidence is shaken, what is left to bind the parts of a Church together. "How can two walk in a public lecture, a short time since, went so far as to say, that Methodist preachers in the south were in our Saviour, "divided against itself, cannot stand," the habit of buying and selling men and women for If then the Bible be true, if in fact there is any truth the sake of gain-when it is well known, that a Methn the dictates of common sense, if any wisdom in all odist travelling preacher who would do this with horeast experience, a community cannot long remain ses would not be tolerated. Nay, it is known to those fficially and formally united, when the ties of affec- who know the south, that a man who practises the ion and the bands of love are severed-and this is es. domestic slave trade for gain is not counted respectapecially true of the Church-her great cementing ble in society, much less is he tolerated as a Christian, rinciple is love, and hence, "to love one another," to and still less as a Christian minister. Is all this the eep the "unity of the Spirit" and the "bonds of a fair representation of our southern brethren? A cace," are often and forcibly eviouned in the Scrip- mother in the state of New-Hampshire, last year, But what treatment do our southern brethren whipped her child to death; and I could allude to other cases of horrid cruelty, on the part of parents in ceive from many of our most active and official orthern abolitionists? What but continued and un- New-England; but would our southern brethren be paring censure! Probably many of you, brethren, justified in publishing these cases to the world, as samples of New-England mothers? low the character of a paper called "Zion's Watch-

nan," published in New-York. This paper is edited But what is still more injurious in their reports, a supernumerary preacher of the New-England there is no good reason to believe they are true. They conference, whose appointment, by the bishop, is in are reports at second or third hand perhaps. Mr. Storrs Warren, R. I., but his residence and labors are in New says, that somebody informed him, that somebody said, York, for the purpose of editing an abolition paper. Sc. Now what right have I, not merely as a Chris-The editor and its patrons claim, that this is a Meth-tian brother, but even as a fellow citizen or a human &c. Now what right have I, not merely as a Chrisodist paper—and although it is not recognized, by any official judiciary of the Church, yet, so far as its editorship and patronage is concerned, it is the principal organ of northern abolitionists of the Methodist of the Methodist befalse. And even now that it is so proved, the editors is a lenow critical variable or a human ordiner, but even as a lenow critical variable of a luman ordiner, but even as a lenow critical variable of a luman ordiner, but even as a lenow critical variable or a human ordiner. thurch. Many a poor circuit has been drained of tor of the Watchman is so unwilling that it should be from ten to one hundred dollars, and some perhaps more, to support this paper. Many a preacher has made his pledges and devoted his agency to sustain the same character. It is curious to notice, that the this paper, when the regular official organs of the editor, in order to sustain his testimony in favor of the Church are neglected, nay, perhaps in some cases vilified and abused, as we shall see hereafter. Metho-Anthony Gayle story, assumes that Methodists in the society assist in administering the sacrament not only before they are ordained, but before they are even lipreachers are mostly the writers for this paper; censed to preach! But any thing to accuse their unns, they show their strong and decided approba-

But it pains me and almost sickens me to dwell upon this subject. Although I could fill sheets with details of this most unbrotherly course, I will only add another case of a different kind. The Watchman has editor of the Christian Advocate and Journal, has been quite recently given a detail, furnished by the same hand, of some events that are said to have taken place he Watchman, although he still lives in his charge at at "one of our universities," in which the conduct of Lynn, more than two hundred miles distant. The times bring up strange paradoxes. Here is one Meth-ple of "southern students." Closing with these exodist preacher stationed in Rhode Island, living and clamations—"What a beauty these southern students are, in our universities! How desirable to have our Methodist preacher editing the same paper in New sons associate with them! "Here we see the same logic arguing from one case to the whole"—and the Lynn, Mass. From the whole, then, it appears that the "Watchman" is the public organ of Methodist abpossible, the north from the south and the south from the north: and not content in confining this alienating er, because to this paper I may have occasion to refer influence to institutions purely ecclesiastical, but enrequently, to show the public indications of the spirit deavoring to extend it to our colleges and universities, and tendency of abolitionism. And especially it is in What do these men desire? Are they determined to he columns of this paper that the inquirer will find break off all intercourse with the south? drive their a vast amount of evidence to the proposition now pre-sented, that abolitionism is directly calculated to alien-chants from our markets? the Church members from ate the feelings of the different sections of the Church our communions? So it would seem. And all this from each other. Let every candid reader of that pa- I suppose for the purpose of bringing their moral inper judge for himself, whether a Church can long fluence to bear more effectually upon their southern fellow citizens and fellow Christians!! While it is no difficult matter to foresee that this, of all methods, is

ous charge of the worst of crimes, a relation of horrid * If this were good logic, I could easily convince Mr. The convention "recommend the paper most cordially to the liberal patronage of our people," and members of the convention pledged themselves to raise about eight hundred subscribers.

probability, before the next General Conference. and revolting details, which, by the strange process the least adapted to their proposed object, it is most evidently suited to the ruinous result of disunion and settled enmity. What, let me ask you, Christian brethren, and I de-

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sire you carefully to note the true answer to the ques-tion, what think you would have been the present state of the Methodist Episcopal Church, if the plans and measures of the abolitionists at the north had been permitted to take their course, without any opposition from northern Methodists? There can be little doubt but at this moment the Church would have been broken up, her institutions paralyzed, and her glory de-This was early feared, and a number of northshare of that censure which has been so liberally heaped upon the south. This course, it has been said, by abolitionists, was taken "to conciliate the south." Conciliate the south to what, pray? To ourselves as individuals? God forbid! To say nothing of the impolicy of such a course, where is the charity of men who will accuse their brethren of sacrificing truth and righteousness for the sake of the favor of any man or any set of men? I doubtless speak the sentiments of my brethren, with whom I have been permitted to act in this affair, when I say, the Church, the whole Church, in all her noble institutions, and in her expanded in fluence, and her holy heaven-born enterprises, is what we contend for. If by conciliating the south is meant the binding together of the different parts of our work in one united brotherhood, we answer, This is what we desire-in this way we would conciliate the south and the north. It is for this purpose that I now, be-loved brethren, raise my feeble voice, and entreat of you to put a stop to this work of disunion.

The great "accuser of the brethren" rejoices at this unholy work. And all who are engaged in it, whether they know it or not, are really and truly doing his will. And will you say, brethren, that you can identify yourselves with the party that is supporting these agents, that is patronizing these papers and sustaining all these operations; and still be innecent of schism? Or can you have any ground to hope, that the course persisted in will not result in the division of the Church? Hear the apostle-" Mark them that cause divisions among you-and avoid them"-shun their easures-give them no support-stand aloof from their influence, until they will leave their schismatic courses, and again confine themselves to that appropriate work, for which, as Methodists and as m ters, they entered into Church covenant with their

But I have other important considerations to urge, which must be postponed to another opportunity. l am, as ever, your fellow servant in the labors of a peaceful Gospel, W. Fisk.

FOR ZION'S HERALD.

REPLY TO REV. DR. FISK'S Second Letter, addressed " to the Ministers and Mem-

bers in the Northern and Eastern Conferences of the Methodist Episcopal Church."

REV. AND DEAR SIR-You commence your second letters in proof of the "schismatic tendency of aboli-tionism," by stating what you are pleased to call "the starting point of the system,-the doctrine that to sustain the legal relation of master to a slave, is, in every case, and under all circumstances sinful." The above sentence is marked by you as a quotation; though I do not recollect ever to have seen the precise lanmage employed by an abolitionist, to express it. If be not a sentence constructed by an abolition you should not have marked it as a quotation, and until you give us book, chapter and verse, it must stood as a sentence of yours, which you suppose expresses our doctrine. You must be aware that much depends upon the meaning attached to the words slave and sustain. If you mean by a "slave" one who is held in bondage against his will and by "sustain" to ele and practice upon the supposed right of holding and treating the slave as property, the language expressos our doctrine. But if you mean a condition of servitude. in which the servant is not held against his will, and these rights are not claimed or exercised, it does not express our doctrine. It is the wicked relation which exists, when it is claimed to hold and treat a fellow being as property. This is a violence done to human nature, unauthorized by the law of God, and con-demned by the uncorrupted moral sense of all intelligent existences. This we believe is sin. It involves the violation of nearly every precept in the decalogue, and is in direct opposition to the plainest procepts of the New Testament. This doctrine is expressed in a sentence, which I presume you have correctly quoted, from the record of the doings of the Mass. Auti-Slavery Society, which is as follows:

"Every American citizen who retains a human being n involuntary bondage, is, according to Scripture, a Man Stealer." To see the truth of this sentiment, we now only

state what a man is, and what stealing is. Mr. Wes-ley says, "Slave-holders, of whatever rank or degree, are exactly on a level with man-stealers." Circumstances cannot alter the nature of this transaction. Slave-holding is sin in every case. It is no where said, in the Bible, that a man must possess just such an amount of intellectual and moral excellence, in order to be recognized a man, and possess the rights of man. Much less that man's complexion must necessarily deprive him of these prerogatives. difference between a man and a brute is marked in the Bible in the most definite manner, by express teaching and implication, and is guarded in the strongest language which inspiration could employ. Man was made in the "image of God," endowed with an immaterial and immortal nature, blessed with a mind capacitated to contemplate the wonders of the universe, and a moral nature capable of the helicst and sublimest emotions. .

Slavery, by reducing man to mere goods and chattels, annihilates this distinction. This is a sin, the magnitude of which, must be estimated by the digni-ty of that nature which it prostrates in temporal, and frequently, by its privations and perversions, in eternal ruin. The cruelties and sufferings which grow out of it, are but secondary evils. They manifest its nature and illustrate its deformity, but slavery can only be destroyed by laying the axe at its root, the sin of holding man as property. Now we only ask, that when you shall attempt to refute our sentiments on this point again, you will state them in our own language, and fairly meet the principle which that language expresses.

We are free to confess that it is the object of Anti-Slavery efforts to bring public sentiment into such a state, that the public may have a just and impressive view of the sin of slavery, the cruelties which it, and the danger to which it exposes the whole na-tion. We have never doubted that the North, and many in the South even, are opposed, in theory, to slavery, and we doubt not that many are opposed to it from investigation and a conviction of its sinfulness; but that the community in general is, and that the church of Christ is not as deeply alive to the

(Concluded on last page)

FOR ZION'S HERALD. BLOSSOM STREET STATION, BOSTON.

BRO. BROWN: There is always a special interest in the early history of any new church to those immediately connected therewith, and it is possible that some few facts relative to this infant society, may not

be uninteresting to the friends of our Zion, generally.

Some of our brethren in the city, noted for being forward in every good work, and who had been looking for some time at the west side of the city as a field favorable for the introduction of Methodi leave of the city authority to occupy a Ward Room on Sabbath days for preaching and for a Sabbath School. By the union of the preachers then in the city, and by the cooperation of our indefatigable presiding elder, preaching was continued twice on each Sabbath, until the last Annual Conference, when I received this as my appointment.

There were many things connected with the charge embarrassing to me, so young in the work. The organization of a new church—in a city where we had several societies already established—and being unable, for months, to obtain any place but a private dwelling for evening and social meetings, contributed to all my embarrassments. We determined, however, in the strength of God, to labor in his vineyard, and now we can say truly, God hath helped us. We organized a church the first Sabbath after conference, and 46 united as a nucleus for future additions, most of them from our other churches in the city. The number who have joined since is about the same as have removed with certificates. But the Lord has been the gatherer of the lost sheep. Between 50 and 60 have been converted since conference, and have united with us on probation, so that our numbers, at present, a little exceed one hundred. If we could have had a place large enough, we think that more good would have been done; but it is possible the smallness of the place where we have worshipped, has given to our meetings a more social character, and that more has been effected. We will not despise the day of small things. No, we'll thank God

of those added to us, many are the heads of families—not unfrequently we have had both husband and wife seeking the Lord together; and, in many instances husbands whose wives were already mem-bers of our church have been happily converted.

We have a promising Sabbath School in healthy operation, numbering about 100 scholars, and were it not for crowding our congregation from the place, we might by vigilant effort soon double this number

In this school the church generally engage.

Our brethren have recently obtained a beautiful ocation for a new church, and notwithstanding the hardness of the times they are hoping to be able t

commence the building during the coming summer I cannot close this, without speaking of the unani mity of feeling which exists amongst us—of the vigi lance and faithfulness of the official brethren, and o the punctuality with which the classes are attended-all of which indicate that the germ is one of promis for much more abundant fruit. M. L. Scudder.

Boston, March, 1838.

FOR ZION'S HERALD.

LOWELL, MASS. Br. Brown,-There is now in progress in this cit a most glorious revival! It is supposed that nearififty souls were converted last week during a protraction ted meeting. Friday evening meetings were helin both churches—and both were filled. More that one hundred were forward for prayers. The meetinis to be continued this week in both houses, day time and evening. We not only have the gentle dew an the small rain but the overwhelming showers. The Lord be praised. Our congregations are very large ng wonders among usand the God of battles is doi thirty were received into society yesterday morning. The preachers are well in the work, and God is wit them. May the Lord give them hundreds of soul

The preachers will probably furnish you a mor particular account of the work soon. Abolition and salvation go well together in th'

city.
In great haste, yours for God and liberty.
О. Scott.

Lowell, March 26.

FOR ZION'S HERALD. MILTON, N. H.

DEAR BROTHER: The Lord has recently visite came here in July last, the state of religion was ra ther low at every appointment on the Circuit, and saw but little fruit of my labors, till within a fev weeks past.
At one of my Sabbath appointments (there ar

three on the Circuit) a circumstance occurred worthy of notice. A noted infidel who had not entered th house of the Lord for five years, while in his shot heard a voice saying to him, "Repent!" He becam alarmed, searched the shop, but found no person He then ran to his house, struck with terror. His wife asked what was the matter. He exclaimed-"Enough! enough!" His distress increased, and he could not eat or sleep till he sent for a brother near by and while telling him the story, light broke into his mind. He says he now enjoys more peace and comfort in one hour, than in all his life before.

We appointed a four days meeting at the Three Ponds, so called, commencing 22d ult. The travel-ling was bad, and we had but little help. Only two Circuit preachers, a little part of the time, and three local, with the assistance of Bro. Kelley, Pastor o the Congregationalist Church in this place. The interest of the meeting was such that we con-

tinued it twelve days and eighteen evenings. During this period of time, seventy-one presented themselves at the altar for prayers. The aged, middle-aged and the youth, the father and the son, the mother and the daughter, the brother and the sister, the husband and the wife, were found there. The cries and groans of the wounded praying for each other and their own souls, could not fail to pierce the hardest heart; and we are happy to say, that the power of the Lord was present to heal. More than fifty, we believe, have found the Saviour, and are happy, rejoicing in his love. Our kind physician, a man about fifty, has shared in this gracious work. *Twenty* have joined on probation. To God be all the praise. JOHN FRENCH. Yours, March 17.

FOR ZION'S HERALD.

STRAFFORD, N. H. Bro. Brown: I rejoice in being able to say to the numerous readers of your excellent paper, that it has pleased the Great Head of the Church to bless the exertions of his people for the promotion of his cause on this circuit. Since Conference, there has been (including those who have been reclaimed from a backslidden state) between 70 and 80, who have experienced the pardoning love of Christ. We have received 55 on probation, and others will doubtless join soon. To God be all the praise. JAMES M. YOUNG.

March 19.

FOR ZION'S HERALD. BRISTOL, N. H.

BRO. BROWN: The Lord is with us in mercy and in power. Within a few days, quite a number o-souls have sought and found the blessed Saviour to be precious. Salvation, glory and honor to our Em-Yours, &c. J. Dow.

March 10.

FOR ZION'S HERALD. eight or ten years of age-all of whom will be put to BRISTOL, R. I.

Br. Brown: While many portions of God's moral ineyard has been visited with refreshings from his presence, we have not been forgotten. For some ship, he says, "Pana—hook—me sleept," This boy me, the cloud seemed to be gathering over us. At ength, we have had some mercy drops, and sinners have been converted to God. We saw first a rising an honor and an ornament to the name. the church, a more uniform attention to the class and praying exercises, and then a gathering over the ongregation. Appearances were such, aight extra effort was called for. Accordingly we nvited several of the brethren in the ministry to come our aid, two of whom came, whose speech and reaching, was in demonstration of the spirit and of We have protracted our meeting four weeks, in which time about fifty have been converted, and reclaimed from a backslidden state. The church has been generally revived. Several heads of families, and a number of the teachers and youth in the Sabbath

Windfie

of Scripture, "Blessed be the Lord God, the God of Israel, who only docth wondrous things."

JAMES C. BONTECOU. March 19.

prospect is still good, and our course and work is on-

We can say with many others in the language

FOR ZION'S HERALD. WAREHOUSE POINT, CONN. DEAR BROTHER: I am now attending a series of

their continuance. Some have been reclaimed and converted, while others are serious and willing to present themselves at the altar for the present of C. ". sent themselves at the altar for the prayers of God's people. A general seriousness seems to prevail, and general revival is expected. The church seems to

are crying for mercy in every direction. Infidelity of the still. is hiding its deformity. O that we may have an universal sweep of God's power, in all this region.

March 21.

FOR ZION'S HERALD.

REVIVAL IN ALTON, ILLINOIS, Bro. Brown: I have just returned from our faramed ALTON, where I have spent the last two vecks, and, as was the case about twelve months ago, have something *good* to say of the place, which has been he object of so much abuse and excitement for the ast three months throughout the U.S.

It is that there is now going on there a most ineresting "protracted meeting," which was conmenced on the first day of January last, and has been ontinued every day and night (as we say in the wes) rom that time up to the present, and will continue all probability for a month to come; for when I the highest importance. eft, the interest was increasing faster, and becoming nore general, than at any former period of the meet-

This meeting commenced among the Presbyterians, and for its success is mainly indebted to the ministry of the Rev. James Gallagher, now of Marion College, Mo. but formerly of Cincinnati, Ohio. It be amiliar to all readers, I will venture to quote only there may be, and rejoice at the prospect. Yours, in Christian bonds, B. T. KAVANAUGH.

Lebanon, Ill. Feb. 23, 1838.

Missionary.

[From the Christian Advocate and Journal.]

Prairie Du Chien, W. T., Feb. 18, 1838. DEAR BROTHER,-Yours of the 18th ultimo is now before me; and I can assure you, that, "as iron sharpin Dec., or at least since I got home in Jan., I have been in such poor health—the result of the fatigues and hardships I therein named, and the gloval of the fatigues and hardships I therein named, and the gloval of the fatigues and hardships I therein named, and the gloval of the fatigues and hardships I therein named, and the gloval of the fatigues and hardships I therein named, and the gloval of the fatigues and hardships I therein named and the gloval of the fatigues and hardships I therein named and the gloval of the fatigues and hardships I therein named and the gloval of the fatigues and hardships I therein named and the gloval of the fatigues and hardships I therein named and the gloval of the fatigues and hardships I therein named and the gloval of the fatigues and the gloval of and hardships I therein named, and the gloomy accounts of an empty treasury, a treasury in debt, and, l

cure him a horse, saddle, and bridle, and a suit of ed of by a MOTHER, WIFE OF DAUGHTER.

I have in my family a son of a chief, belonging to the Carramanee family, the most influential family in the Winnebago tribe six years ago, but who have nostly died off with cholera and small pox. This anity, and saw how much better they lived than their ance, and there being no licensed dram shops in year, but it seems never learned his letters, for when Jour. he came to my house he did not know them. The priest taught him, however, that he must confess; and oriest taught him, however, that he must confess; and his confession, one day, he stated that he had been ing from Washington, under date of March 17, says: angry at another boy, for penance for which the priest for a year or more has been wandering about this prairie a lonely orphan. His father paid little atten-ion to him—his mether dead; and he, desiring to ive like white people, felt but little disposition to the wild men of his tribe, but knew not who or where apply to for instruction.

In this state of things bro, Hotchkiss found him one lay in the woods, alone, and asked him to come home with him and live with him. He did so. He ther old him to get his father's consent, and he would provide for his education, clothing, &c. This was soon got, and he has now been in my family several weeks. He shows a strong desire to learn to work, to read, &c. and a willingness to do any thing assigned him. He is very active, playful, and good natured. He has refused several invitations from the wild Inhe wild Indians visit our house, he shows an evident feeling of superiority. He has a good mind, and receives instruction daily from my daughters who take great pleasure and pains in instructing him, and two other Winnebago boys which we have also also

a regular school as soon as possible. He says he wants our religion, and esteems it a privilege to attend ship, he says. "Papa—book—me sleepy." This boy I have named *Thomas Kennaly*, in hopes he will be

In my letter of July last I mentioned several invitations for missions among the Ojibewas, (Chippewas, I am now informed that two head chiefs came down to St. Peters last fall to see me with a view to take missionaries up with them, but were greatly disappointed that they could see neither them nor me Other calls from the Sioux are being made. But I have neither men nor means to supply them all What shall we do? Must we give up in despair, and let these heathen perish at the coor of an empty treasury, crying for help? I must wait for others to an

Respectfully yours,

FOR ZION'S HERALD

"I AM GOOD AS ANY OF THEM NOW." When P—— was young, he was, at one time powerfully awakened. He with many young people of his neighborhood, seemed determined to forsake sin, and commence a religious life.

Some had already been freed from sin, and filled with holy joy, when he, returning home one evening

heard them with pleasure. But her joy was soon dispelled, for he soon left the chest for the floor, and getting right for it. The united cry is, O Lord there exhibited such signs of drunkenness, as could not be mistaken. It was now evident that he had no Revivals are quite prevalent in this region. Souls been converted by the Spirit of God, but by the spirit

I have known him long, and marked the tenor o his life. It has uniformly been in accordance with his conversion. The morning of his life is past—his sun is now declining, and apparently will soon pass the horizon, when the light of life must give place to the darkness of death and the silence of the grave; but he is still indifferent, passionate and profane When, by resorting to the inebriating bowl, he obliged the Holy Spirit to leave him, it departed, it seems, to

When thus forsaken, our case is desperate—ou damnation is sealed. How important, then, that we "grieve not the Holy Spirit of God," especially when he is striving to illumina'e and save us! Then surely none can sin against Him without the greatest danger. Some, i is true, are awakened more than once, but since no one can be sure that the first call will not also be the last, it should certainly be attended to as a matter of

Uncasville, Mass. March 21, 1838.

The following is an extract from Mr. Buckingham' esay on duelling.

has now, however, become general, and public ser- a fev. Judge Blackstone in his commentaries says vices are kept up in the Baptist and Methodist "Delberate duelling is contrary to the laws of God churches as well as the Presbyterian. As near as I could ascertain before I left, in the Presbyterian crime no punishment of murder on principals and church about 60 or 70 persons had professed relisecond also." Judge Foster in his discourse or rion, or to use their own term, "had submitted" and crown aw says: "Deliberate duelling if death en-and joined their church. There had been about ten sue is in he eye of the law murder." Sir Edward conversions in the Methodist church which were very | Coke in his Institutes says: "Single combats between clear and satisfactory. Among the Baptists there had been none, though there was great solemnity and evidently a work of grace going on in the hearts of the states governed by law, no man in consequence of any people. Every church is well attended, and there is a great prospect of much good being done. We hope and pray there may be, and rejoice at the prospect.

Yours, in Christian bonds,

B. T. KAVANAUGH. Justice Buller, and others of great emineuce migh also be cited, all concurring as they do in the same view; namely, that no amount of provocation—no sense of wounded honor—no feeling of personal insul —no extent of private wrong—can ever justify, of even pulliate so false a method of seeking redress.

> We publish the following affecting appeal of a mother whose son has been treading in the paths of intemperance It is from the Beaver (Pa.) Argus. We do not know the

to climax the whole, an intimation that our drafts in this community, that my son, George Hall, is defi-might have to be protested—I have felt quite desponlent, and have sometimes turned my thoughts toward kind; and that he is addicted to habits of intemper retiring from the field. The thought, however, is ance to a very great degree; but few know the pain, minful, and will never be adopted only from sheer suffering and inconvenience, which his widowed mother endures from the last cause. I have so far Your letter, however, and one I received from bro, vainly attempted to prevail upon retailers of ardent M'Kiver, secretary of the Young Men's Miss. Society, spirits not to give him any; and I now make a public Philadelphia, at the same time, showing that we are appeal in the name of humanity to refuse him liquor not forgotten by our friends and brethren, contributed hereafter. If they persist in selling or giving to him greatly to my relief. You request me to select and hame a boy Thomas Kennaly, for a good brother in the to lay the matter before our court of justice, the ounds of the Baltimore conference, who pledges judges whereof, I rejoice to learn, have declared their imself to pay \$100 for his education, &c; and should determination to refuse or revoke any license to an inhe Lord convert, and call him to preach, that he will dividual whose conduct in this particular, is complain

CATHARINE HALL. Borough Township, Jan. 24, 1838.

MELANCHOLY.-In North Bridgewater, a few week since, a man named Hosea Packard, was found boy is about fifteen or sixteen years old. His father, dead in the public highway, frozen to death. By his a Winnebago little chief, (his grandfather being head side were two empty rum jugs, which furnished a clue chief before he died;) his mother (now dead) was a to the cause of his death. He was about thirty-eight denomenee. The boy has travelled considerably years old, with a wife and several children. He posamong the Ojibewas, and speaks their language as sessed health, strength, and capacity enough to main well as that of his father and mother. While among tain in a comfortable manner his family, and to enjoy the Ojibewas he saw some of the converts to Christibrethren, and he formed the design to become town, had doubtless been calling at a house in the white man" too. To effect his purpose he joined in heighborhood, the occupant of which has long been misself to a Roman priest, with whom he travelled in the habit of clandestinely furnishing the habitual hrough most of the eastern cities and states, and who drunkard with this poison, which he deems necessary ecceived considerable sums of money for his educafor his happiness. The guilt of such a wretch is a ion, he being the first of the tribe many of the conributors had seen. He stayed with this priest about His name should be branded with infamy.—Mer.

"The report of the duelling investigation commit ranger in a severe flogging. This kind of penance will, it is said, be made very soon. Rumors say that it not suiting the boy's ideas of things, he left him, and will be a very strong one. The statements are voluming nous, and some of them argumentative and vindicatory, a you may judge from that of Mr. Wise. They are also very contradictory as to some points: but they go to show that much censure ought to fall upon all the chief actor in the tragedy. It appears that there has been nothing like an examination or cross-examination of witnesses by the Committee. They have taken the written statements of the parties on oath.

> We learn from Thomaston, that the friends of the lat Ionathan Cilley are taking measures to have his remain removed to Thomas on - and the citizens of that place, to show the feelings of respect which they cherish for his memory, intend to erect a handsome monument over his grave. This will not tend to bring into discredit the pracgrave. This will tice of duelling.

The wife of the Rev. Myron Winslow, a Missionary dians to go with them, and declares his intention to continue with us and learn to live as we do. When daughter followed her on the 29th

It is thought by some, that Congress will not make the pleasure and pains in instructing him, and two appropriation required for fitting out the Exploring Experimental Winnebago boys which we have, also about dition. It so, the miserable farce will be ended.

ZION'S HERALD.

BOSTON, WEDNESDAY, MARCH 28, 1838.

"The editor of Zion's Herald, of this city, has an nounced to the world that Mr. Cilley was a Universalist. He professes to have learned this fact from a letter writ-ten by a lady in Washington, to Mr. Cilley's wife. He then says, very sagely as he supposes, that being a Universalist, Mr. Cilley took his rifle for the purpose of shooting his fellow-man, and then the editor remarks, 'this is one of the practical results of Universalism." -- Trum.

After penning the above sentence, the editor of the Trumpet remarks, that probably Graves and Wise are believers in endless misery. Perhaps they are; and we have no doubt that many persons who have fought duels were not Universalists. But here is an uncommon case. A to fight a duel, is asked "if he realized eternity was so near." He replied that "his religious views differed" from the lady's who asked him the question, " that he believed fully in the immortality of the soul, and that God would finally restore all to happiness." Or, in other lieve God will restore all (that is murderers and duellists) to happiness."

This is a tough case for the editor of the Trumpet, and we do not wonder that he is at a loss to know what to say. He gets over it however, as well as he can, by saying that after all, Mr. Cilley may be as good, as many "be lievers in endless misery.'

We have generally avoided, as far as possible, any controversy with the editor of the Trumpet, not because we have any personal hostility toward him, but on account port, which is very ably written, we shall present in our of his low and vulgar style. It is for this reason, that next. most of the religious papers decline to hold any controversy with him. We do not object to a stroke of humor, ocassionally, although it may excite a smile at our expense; but the effusions of the editor of the Trumpet, provisions or drinks, or practise or engage in any gaming

the childish and vulgar practice of "making up faces, and calling names." If we state that a Universalist minister has been converted, his answer is, " Avery," " Johnson." If we remark that some Universalists have re-nounced their belief, and become Methodists, his tri-alone the prerogative of the General Conference? Will umphant reply is, "Avery," "Johnson." If we reason not this have a tendency to beget "a popular decimal ties, we are still met with the tremendous argument, "Avery," "Johnson." We do not mention this, because it in the least distriction. it in the least disturbs us, but it seems to us very singular, that a man occupying the place, the editor of the Trumpet does—(for he has recently been promoted in other paragraph in our paper of the 23d ultimo, respecting the paragraph in our paper of the 23d ultimo, respecting the paragraph in our paper of the 23d ultimo, respecting the paragraph in our paper of the 23d ultimo, respecting the paragraph in our paper of the 23d ultimo, respecting the paragraph in our paper of the 23d ultimo, respecting to the 23d ultimo, respecting to the p some respects, growing out of his late, though very commendable efforts in the cause of Temperance)-it seems very strange to us, that he should so far compromise his dignity, as to resort to taunts and sneers, the true characteristics of a malicious spirit. teristics of a malicious spirit.

some months since, by the editor of the Trumpet, in the other judicatory of the Church. This is the important absence of anything else, to bring disgrace upon us, by stating that we had once been a schoolmaster! We happen to know some persons, and perhaps he is not entirely ignorant of such, who were not fit in their youth, even for that, on account of their ignorance and stupidity. The editor of the Trumpet, we know, sees things very difference of the Trumpet, we know, sees things very difference of the Trumpet, we know, sees things very difference of the Trumpet, we know, sees things very difference of the Trumpet, we know, sees things very difference of the Church. This is the important of the Trumpet, and if the respected edity of Zion's Herald will consider for a moment the important of such, who were not fit in their youth, even for observing this distinction we have several times brought to view during the discussion above named. And if the respected edity of Zion's Herald will consider for a moment the important of such, who were not fit in their youth, even for observing this distinction we have several times brought to view during the discussion above named. And if the respected edity of Zion's Herald will consider for a moment the important of such, who were not fit in their youth, even for the discussion above named. And if the respected edity of Zion's Herald will consider for a moment the important of such, who were not fit in their youth, even for the Cion's Herald will consider for a moment the important of zion's Herald will consider for a moment the important of zion's Herald will consider for a moment the important of zion's Herald will consider for a moment the important of zion's Herald will consider for a moment the important of zion's Herald will consider for a moment the important of zion's Herald will consider for a moment the important of zion's Herald will consider for a moment the important of zion's Herald will consider for a moment the important of zion's Herald will consider for a moment the important of zion's Herald will consider for a moment the important of zion's Herald will consider editor of the Trumpet, we know, sees things very differeditor of the Trumpet, we know, sees things very differ-out course. We did not, however, design to discuss the antly from ourself, but we certainly never should have thought of arguing his unfitness for a preacher, or an edi-conference has been freely censured by the Advocate

at the North. It is one of the worst climates in the whole country for pulmonary complaints, on account of wrong was And it is contained and account of wrong was And it is contained and account of wrong was And it is contained and account of wrong was a And it is contained and account of wrong was a first or account whole country for pulmonary complaints, on account of its humidity. My health is, at present, very poor, my complaints are upon me with power. I think of a visit to ness. When this is the case, and it is subject to be in Cuba, or Jamaica, for a few weeks, but am yet under vestigated in the regular way, by the proper tribunal,

"Brother J. N. Maffitt is in the city, and I expect he

This, it will be recollected, was the language of Mr. Cilley in relation to the duel. He said he knew he was doing as his mother and wife would wish him to do. The to censure or rebuke us.

N. H. Gazette says:

The editor of the Herald is correct in supposing that the contract is supposing the contract is supposing that the contract is supposing the cont

"It is with pain that we learn from Epping, (the residence of his mother) that the audiable and worthy mother of the lamented Cilley, is suffering the keenest anguish of the Advocate in the above, and in that particular, con from the death of her son. It is thought she will not sur-

Respecting the approval of his wife, we can judge something from the conduct of Mrs. Graves how Mrs. of the superintendents in the chair, do business in the res Cilley would have felt and acted. Mrs. Graves, upon ular way, and record it upon their journals, others mil hearing that her husband was about to fight, procured a bench warrant, took a carriage and went with the pur- ted such a rule, we are free to say, that it would not be pose of having all the parties arrested. This was done, too, when she was so indisposed as to render it unsafe for her to go out. She searched for them in different places and at length returned home in despair. Would Mrs. Ciliey have done less than this to have saved her husband? No-we will not for a moment believe it. We have a better, far better opinion of the female heartespecially the heart of a devoted wife. As we before stated, we consider the declaration a libel upon the sex, which should be sternly met and repelled.

> FOR ZION'S HERALD. LECTURES ON PALESTINE.

MR. EDITOR: The recent lectures delivered before the Sabbath School Society in the church in Bromfield street, by Mr. E. Plummer, ought not to pass without a ly spent in vacations at other Colleges. Dr. Nelson 1819 commendatory notice in the Herald. Such perspectives that if any one will work every other Saturday, it pur are a comprehensive way of instruction, and they impress his boarding expenses the year round; he may then st on the mind, as by a double sense, whatever truths may dy all his waking hours during each of the thirteen diff. be delivered. Were they to be exhibited throughout our or he may labor a short time each day. Those who will whose country, they would doubtless give additional in- to clothe themselves can do it by working through terest to the study of the Bible, to all those who should vacations. A number of the students state that the hear them.

It would be a delicate task to select any of the views much from \$100. from the others because they excelled. Yet there were some, which by the times and places in Scripture with the very occasion, and involuntarily, we became specta. State the past year, is \$76.954. An effort is now make which they were associated, seemed to introduce us to tors of the real scene. In the Journey of the Children in the Legislature of that State to have the law repeat of Israel from Egypt, we could see them hemmed in on the ground that it is unequal. This is a narrow either side; the Egyptian, hard after them, the Red Sea of the subject. Boston will have to pay a large property divided, the passage, the drowning of Pharaoh's host, and tion of the bounty recently allowed in this State on we could seem to hear the triumphant timbrel of Miriam -yet how much wheat will be raised in Boston? and the Daughters of Israel, now that they are rescued. He carried us on to the promised land, and gave to each suit, will, in the end, be a benefit to Bostontribe its separate inheritance, and we saw the Sons of Jacob prospering in the land of which God said, "I will

Ancient Temple, with the holy vessels, and the priests our papers, but it would cost us more time to find it between the bare of the priests our papers. engaged in their sacrifices. But when he exhibited we can spare. Will some of our readers who have

within us a spirit of true devotion, and we listened to the song of the announcing angel, "Glory to God in the high. est." We followed the infant Jesus in his flight to Egypt, and heard him, at the age of twelve, expounding the law to the Jewish doctors. We watched the stormy waves as they settled still at his command. We followed him and oined our Hozanna with the multitude as he triumphant. y enters Jerusalem. We witnessed his death. We looked into his sepulchre. We saw the veil of the temple rent and the rock of Calvary burst in twain. And we could not leave him until he ascended to make interces sion for us, with " groanings which cannot be uttered."

Mr. P. also presented a number of views of Jerusalem as it naw is, and seen from different parts of the adjoining country. Where once stood the Temple of the Mon High, with all its magnificence, and attending priests and victims, now is reared the Mahommedan Mosque. Where once was the city of the great king, and the cencase of remarkable honesty and frankness. A man about tre gathering for the people of God, now rises the heathen minaret and tower, and bends in penance the ignorant de votce. Where was once heard the sound of melody from the sweet singers of Israel, and the sacrifice of the alta ascended to Heaven with typical perfume, now is rung the bell of the Armenian Convent, and now rise the words, "Mr. Cilley, you are about to fight a duel, and groans of deluded worshippers. As we saw and reflected may be killed; do you feel prepared to die?" The an- we could not refrain from uttering the prayer that Got swer is, "I know I have not lived as I ought, but I be- would hasten the time for the gathering again of Israel,

Boston, March 26.

PROTECTION OF CAMP MEETINGS .- We have been favored by the Hon. GEO. ASHMUN of the Senate. Chairman of the Committee on the Camp Meeting petitions, with the Act reported by that Committee for the protection of Camp Meetings against disturbance, and the Report likewise. The Act we give below. The Re

Be it enacted, &c. Any person who, during the time provisions or drinks, or practise or engage in any gaming or horse-racing, or exhibit or offer to exhibit any shows when angry, to "make up faces and call names," as the common phrase is. This trick of his childhood, the editor of the Trumpet has not yet forgotten. We can scarcely speak of him, or of Universities of the making up faces.

RECIPROCITY.

" But how comes it that the New-England conference against it, before it has been investigating way," and is not this "subversive of g So says the editor of Zion's Herald, in remarking upon

tional. Such an act would be in direct violation of the We have many times laughed outright at an effort made were not cognizable by the General Conference, or an conference has been freely censured by the Advocate.

Rev. J. Hamilton.—In a Letter from brother Hamilton, dated New Orleans, March 1, addressed to a brother in this neighborhood, he says, "In many parts of the South, I have no doubt, your health would greatly improve. But in this place you would be no better than the thir made of doing business rather than the huming. decision, one way or the other. But the irregular pro will tarry and labor, and I am anxious to remain and attend to the work."

eceedings of voluntary associations for a fusion, and can only be arrested by prevailing upon the fusion, and attend to the work."

eceedings of voluntary associations for a fusion, and can only be arrested by prevailing upon the fusion, and attend to the work." fore, expect that, while we allow others to express the views freely, without remarks from us, we think it is n more than respectful on their part to allow us to act at cording to our convictions of propriety, without assuming

whole of our article was not intended for

cede the point. In what has been heretofore said, we not recollect of seeing so plain and distinct a declaration namely, that when conferences duly organized, with ou feel free to arraign them, but they cannot. Having adol right to be governed by it in one case, and not in another.

DR. NELSON'S MISSION INSTITUTE. - When D DR. NELSON'S MISSION INSTITUTE.—When In-Nelson, formerly president of Missouri College, was di-ven out of that State, one year ago last summer, on ac-count of his opposition to Slavery, he went to a place near Quincy, Illinois, purchased a tract of land, and et-tablished what he terms a Mission Institute. It is a mit-ual labor school, where students support themselves of tirely by their own labor. The same studies are pursued to the institution which are negative attended to in Colin this institution which are usually attended to in College. On commencing his studies, each student builds habitation, either singly or united, with another. This says Dr. Nelson, is one month's hard labor; but after this he has no room rent to pay, and fuel is had for the gather. ing .- Morning Star.

The habitation spoken of can be built in the time usual expense of boarding, tuition and clothing, does not var WHEAT BOUNTY IN MAINE.—The whole amount

money paid in Maine, as a bounty on wheat raised in the encouragement in the State of any agricultural

" WE ARE SEVEN."-A member of the New Engl Conference requests us to publish Wordsworth's best On the last evening, he showed us several views of the poem, We are Seven. We have it somewhere and scenes incident with the history of Christ, it awakened poem in their scrap-book, please furnish us with a constant of the scrap-book of t MARCH 28, 1838.

RECENT REVIVA On Redstone Circuit, Pittsburg (quarterly meeting, 100 were convert

There is a powerful work of the L trict, Genessee Conference. At Du some of the principal men of the p had been Universalists, or Deists, car side. The Presiding Elder says, "It part of the district, was in one gener influence," Since last September, n

sons have joined on trial. At the Delaware Mission, N. Y. C embraced religion, and the work con On Tecumseh Circuit, Michigan succeeds revival. The writer in the

and Journal says: Some of the strongest and most un ists have become subjects of convertibath breaker, and the blasphemer, to mission to Jesus, and, being justified with God. Some whole neighborhood by graces olutionized by grace.

At Pennington, N. J., 108 have

since the sitting of the Conference, progressing. The writer in the same It is certainly a pleasing sight to h dle aged, and youth, praising God for and rejoicing in the knowledge of sin the subjects of this good work are four intemperance, were rapidly approxis They now "live soberly, righteour On Lewiston Circuit, Genesee Con

most interesting revivals ever witne have been converted in the last 12 says that whole neighborhoods wer power of God, and the region was melodious songs of redeemed spirits. ing religion-the flames spreading. has never been known in those parts In Bath, N. Y., and in the neighb

has for several months past, and still Spirit, and hundreds have been con-On Wheeling District, Pittsburgh seven hundred have recently been is a general time of retreshing in alu conference. Respecting the Missio siding Elder says :

The missionary fire is burning ame people in this country. We feel in concern for the spread of the Gospel of the heathen and pagan world, and peoplets for the cash to seat the pockets for the cash to send the miss the benighted sons of men; and we our full part by the next conference t ty treasury. May Heaven succeed spreading Scriptural holiness over th

" A systematic attempt has been to to place eastern men at the head of a emics, and schools, of the entire rem union; and by a hocus-pocus some used about their literature, the count swallow presidents and professors a were too generally worthless. At the paper press, especially that called rel sidized and engrossed for the same er sons, through kindred means—to an it spoke ever Ashdod-and Ashdo of Canaan being unheard in our The above is from the pen of Rev.

"Been made to swallow." We do phrase unless it means that the South

swallow presidents and professors" in a man half-starved is "made" to which he has most humbly and pite which he lays hold with an appetite the keen gnawings of hunger! If the New England presidents and profes continue to try to make them herself

100 years past. New England will he South about this. We condole with Mr. B. shat he is native Canaan. How pathetic his it possible that " the men of Ashdod the land, that the " very lisp of Cana captivity?" O that these men of with them the ark of the Lord, and " that the image would have fallen ground, and his head and both the pa

cut off upon the threshhold that not e have been left to him. Humorous .- At the January ses Common Pleas in this city, a laught place. It happened that Judge That the stand as a witness; whereupon I the plaintiff in the case, proceeded to

following manner. Park. Mr. Thacher, what is you Judge T. I presume I am known Judge Ward, who presided, here proceedings reminded him of a stor Dawes, of the Municipal Court, who who happened not to know him, " honest man, for there is not a rogue i

not know me well." DR. BOWDITCH .- The following i address made by Gov. Everett, at a s by the American Academy of Arts a suitable notice of the death of Dr.

President of the Academy. How lovely to contemplate in the the profound philosopher, and the de-The Hon. John Pickering, of this pointed to deliver a sulogy upon his

" For a month at least before his ror a month at test before ms steadily sinking under the advances of disease. He was called for days and King of terrors face to face:—lo se raised to strike him:—but he beheld e unmoved. Not a murmer or a sig far as physical weakness would permi official duties, and even his sciencial ord or a look, which evinced surprise has it been my fortune to witness a Christian patience, resignation and for days before his death, I enjoyed the ry of this interview will never be effective with him of considerable durry of this interview will never be effective aw one of the brightest intellects humanity, sinking without a cloud, liminary, where the minary, whose laws and influences, it ed to explore. He was sitting in his rs and his fame. As I took m e said, 'You see me near my journe e pleasant to me to stay longer. I h have enjoyed my friends; but I am have made all my arrangements for now wait for my summons.'"

ACCIDENT .- A young woman, and recently at Jersey City, by the accide keg of gunpowder containing 30 lbs. windows of the lower part of the hous and a bed which stood near the door of which a woman and her child were blown out through one of the windo with the woman and child in it, both o tially escaped being injured. Althoug was more or less injured, all its inmates tle or no injury, except the two girls.

The Legislature of Mississippi Bank, with a capital of \$15,000,000.

within us a spirit of true devotion, and we listened to the song of the announcing angel, "Glory to God in the high-We followed the infant Jesus in his flight to Egypt, and heard him, at the age of twelve, expounding the law to the Jewish doctors. "We watched the stormy waves as they settled still at his command. We followed him and pined our Hozanna with the multitude as he triumphant. y enters Jerusalem. We witnessed his death. We ooked into his sepulchre. We saw the veil of the temple rent and the rock of Calvary burst in twain. And we could not leave him until he ascended to make interces-

sion for us, with " groanings which cannot be uttered."

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Boston, March 26.

PROTECTION OF CAMP MEETINGS .- We have been favored by the Hon. GEO. ASHMUN of the Senate, Chairman of the Committee on the Camp Meeting petitions, with the Act reported by that Committee for the protection of Camp Meetings against disturbance, and the Report likewise. The Act we give below. The Report, which is very ably written, we shall present in our

Be it enacted, &c. Any person who, during the time of holding any camp or field meeting for religious purpo-ses shall, within one mile of the place of holding such meeting, hawk or peddle any goods, wares, merchandize, provisions or drinks, or practise or engage in any gaming or horse-racing, or exhibit or offer to exhibit any shows or plays, shall torfeit for each off-nce a sum not exceeding twen'y dollars, to be recovered on complaint made to any justice of the peace of the county in which the offence is committed: provided, however, that this act shall not be construed to require any person having his regular and usual place of business within the limits aforesaid to suspend such business.

RECIPROCITY.

" But how comes it that the New-England conference has been so freely censured by the Advocate, if this is alone the prerogative of the General Conference? Wil not this have a tendency to beget "a popular decision against it, before it has been investigated in a regular and is not this "subversive of good order Zion's Herald. So says the editor of Zion's Herald, in remarking upon

the paragraph in our paper of the 23d ultimo, respecting some allusion he had made to us. We would respectfully some allusion he had made to us. We would respectfully say to the editor of the Herald, that we are not conscious of having ever censured the New-England, or any other conference. If we have, if has certainly been uninten-tional. Such an act would be in direct violation of the his principles which we have explicitly laid down and strongrac- iy advocated in our discussion on the question of conference we ence rights. It was not the New-England conference we the other judicatory of the Church. This is the important , by distinction we have several times brought to view during hap-the discussion above named. And if the respected editor of Zion's Herald will consider for a moment the important of Zion's Herald will consider for a moment the importance of observing this distinction, when speaking of the transactions of official bodies, he will perceive the propriety of the principle by which we have been governed in our course. We did not, however, design to discuss the question. Nor should we have adverted to it at all, but for the purpose of correcting the error, that the N. E. conference has been freely censured by the Advocate. When a conference, duly organized, with one of the superintendents in the chair, do business in the regular way, and the creek of the superintendents in the chair, do business in the regular way, and the creek of the superintendents in the chair, do business in the regular way. perintendents in the chair, do business in the regular way, and record it upon their journals, others may feel free to arraign them en masse, but we cannot. We do not think other other it our place. Irregular proceedings, to which individuals the or self-constituted conventions may choose to call popular image attention, it is fit and proper that we should oppose, and

than warn the Church against them. This, however, respects their mode of doing business, rather than the business they do. There is no reason for doing right things in wrong way. And it is certainly possible that wrong de-, my cisions may be made in the regular order of doing bus sit to ness. When this is the case, and it is subject to be it inde-vestigated in the regular way, by the proper tribunal, it does not become us to prejudge it, or to pass an untimely et he decision, one way or the other. But the irregular proct he decision, one way or the ceedings of voluntary associations lead to anarchy and condition, and can only be arrested by prevailing upon the people to discountenance them. Such are our views of the matter, and we have acted accordingly. We, therefore, expect that, while we allow others to express their views freely, without remarks from us, we think it is not the such as t more than respectful on their part to allow us to act ac-Mr. e was cording to our convictions of propriety, without assuming

The to censure or rebuke us.

The editor of the Herald is correct in supposing that the whole of our article was not intended for him

We cheerfully admit the distinction made by the editors guish of the Advocate in the above, and in that particular, cont sur- cede the point. In what has been heretofore said, we do not recollect of seeing so plain and distinct a declaration, judge namely, that when conferences duly organized, with one Mrs. of the superintendents in the chair, do business in the reg. upon ular way, and record it upon their journals, others may ocured feet free to arraign them, but they cannot. Having adop e pur- ted such a rule, we are free to say, that it would not be done, right to be governed by it in one case, and not in another.

DR. NELSON'S MISSION INSTITUTE. When Dr. DR. NELSON'S MISSION INSTITUTE.—When Dr. Nelson, formerly president of Missouri College, was driven out of that State, one year ago last summer, on account of his opposition to Slavery, he went to a place near Quincy, Illinois, purchased a tract of land, and established what he terms a Mission Institute. It is a manual lahor school, where students support themselves entirely by their own labor. The same studies are pursued in this institution which are usually attended to in College. On commencing his studies, each student builds a habitation, either singly or united, with another. habitation, either singly or united, with another. This, says Dr. Nelson, is one month's hard labor; but after this he has no room rent to pay, and fuel is had for the gather ing.—Morning Star.

romfield The habitation spoken of can be built in the time usual ithout a ly spent in vacations at other Colleges. Dr. Nelson say pectives that if any one will work every other Saturday, it pays impress his boarding expenses the year round; he may then stu the may dy all his waking hours during each of the thirteen days, nout our or he may labor a short time each day. Those who wish onal in- to clothe themselves can do it by working through the should vacations. A number of the students state that the whole expense of boarding, tuition and clothing, does not vary ne views much from \$100.

ero were WHEAT BOUNTY IN MAINE. - The whole amount ce us to money paid in Maine, as a bounty on wheat raised in that specta- State the past year, is \$76.954. An effort is now making Children in the Legislature of that State to have the law repealed need in on on the ground that it is unequal. This is a narrow view Red Sea of the subject. Boston will have to pay a large proper host, and tion of the bounty recently allowed in this State on when Miriam -yet how much wheat will be raised in Boston? rescued. the encouragement in the State of any agricultural pur e to each suit, will, in the end, be a benefit to Bos

" WE ARE SEVEN." - A member of the New English e Sons of Conference requests us to publish Wordsworth's beautiful "I will ws of the poem, We are Seven. We have it somewhere another our papers, but it would cost us more time to find it the exhibited we can spare. Will some of our readers who have wakened poem in their scrap-book, please furnish us with a copy RECENT REVIVALS.

On Redstone Circuit, Pittsburg Conference, at a late

There is a powerful work of the Lord on Ontario District, Genessee Conference. At Dundee on the District, some of the principal men of the place, some of whom passed to be engrossed. had been Universalists, or Deists, came over on the Lord's The Presiding Elder says, "It seems as if the south Methodist Religious Society in Boston, passed to be eninfluence," Since last September, nearly a thousand persons have joined on trial.

At the Delaware Mission, N. Y. Conference, 105 have embraced religion, and the work continues.

succeeds revival. The writer in the Christian Advocate and Journal says: Some of the strongest and most unpromising Universal-

Some of the strongest and most unpromising Conversarists have become subjects of converting grace. The Sabbath breaker, and the blasphemer, too, have bowed submission to Jesus, and, being justified by faith, have peace with God. Some whole neighborhoods are well nigh revalationized by grace.

At Pennington, N. J., 108 have joined on probation, since the sitting of the Conference, and the work is still progressing. The writer in the same paper says,

It is certainly a pleasing sight to behold the aged, middle aged, and youth, praising God for pardoning mercy, and rejoicing in the knowledge of sins forgiven. Among the subjects of this good work are found some who, through

On Lewiston Circuit, Genesee Conference, is one of the most interesting revivals ever witnessed. Two hundred melodious songs of redeemed spirits. Many are still seeking religion—the flames spreading. Such a reformation

Spirit, and hundreds he

packets for the cash to send the missionary of the cross to the benighted sons of men; and we hope to be able to do our full part by the next conference to replenish the emp-ty treasury. May Heaven succeed our every effort in ty treasury. May Heaven succeed our every effort is spreading Scriptural holiness over these lands! Amen!

" A systematic attempt has been made for generations to place eastern men at the head of all the colleges, acad emics, and schools, of the entire remaining portion of the union; and by a hocus-pocus somewhat similar to that used about their literature, the country has been made to nilar to that swallow presidents and professors as numerous as they were too generally worthless. At the same time the newszed and engrossed for the same ends, by the same persons, through kindred means—to an extent so great—that it spoke ever Ashdod—and Ashdod, only,—the very lisp of Canaan being unheard in our captivity."

which he has most humbly and piteously begged, and of swer very well. which he lays hold with an appetite made rapacious by the keen gnawings of hunger! If the South does not want New England presidents and professors, she can supply the South about this.

We condole with Mr. B. shat he is a captive in his own We consolve with Mr. B. shat he is a captive in his own native Canaan. How pathetic his lamentation. And is that the Tennessee Legislature has prohibited the retail with them the ark of the Lord, and "set it by Dagon," so such a fine as the courts choose to impose. that the image would have fallen upon his face to the ground, and his head and both the palms of his hands been cut off upon the threshhold that not even his stump might United States, th have been left to him.

Humorous .- At the January session of the Court of Common Pleas in this city, a laughable occurrence took place. It happened that Judge Thacher was called upon the stand as a witness; whereupon Mr. Park, counsel for

following manner. Park. Mr. Thacher, what is your business?

, Judge T. I presume I am known to the Court. Judge Ward, who presided, here remarked, that the Dawes, of the Municipal Court, who ence said to a man who happened not to know him, "you must be a very honest man, for there is not a rogue in Boston, who does not know me well."

DR. Bowditch .- The following is an extract from an suitable notice of the death of Dr. Bowditch, who was of ten more. President of the Academy.

How lovely to contemplate in the same person united, the profound philosopher, and the devout Christian. pointed to deliver a sulogy upon his character in May let this be forgotten.

For a month at least before his departure, he was steadily sinking under the advances of a painful and mortal disease. He was called for days and weeks to behold the King of terrors face to face:—to see his fatal dart up-raised to strike him:—but he beheld the dreadful spectathe unmoved. Not a muriner or a sight escaped him. As hr as physical weakness would permitt, he continued his official duties, and even his scient fic studies, without a been my fortune to witness a brighter display of ian patience, resignation and fortitude. About ten ays before his death, I enjoyed the privilege of an inerview with him of considerable duration. The memorefere with him of considerable duration. The memory of this interview will never be efficed from my mind. I saw one of the brightest intellects, that ever adorned humanity, sinking without a cloud, like the glorious luminary, whose laws and influences, it has been accustomed to explore. He was sitting in his library,—the field of his laborated his force.

blown out through one of the windows, into the street there be any, will be devoted to the anti-slavery cause. with the woman and child in it, both of whom providentially escaped being injured. Although the entire house tle or no injury, except the two girls.

The Legislature of Mississippi has chartered a Anti-Slavery Office, Utica, N. Y. Bank, with a capital of \$15,000,000.

MASSACHUSETTS LEGISLATURE.

In the Senate, Saturday, March 17, the bills to repeal quarterly meeting, 100 were converted and 94 joined the the charters of the La Fayette, Middlesex, Commonwealth and Franklin Banks, passed to be engrossed.

In the House, a bill in addition to an act, for the better instruction of youth in manufacturing establishments, was

A bill to incorporate the Associated Trustees of the part of the district, was in one general blaze of religious grossed. [These Trustees hold the property of the two new Societies in this city, namely, the Church Street and Blossom Street Societies.] A bill prohibiting the sale of ardent spirits to the Gay

Head Indians, passed to be engrossed. [Why this parti-On Tecumseh Circuit, Michigan Conference, revival alicy to the Gay Head Indians? Other parts of the community are suffering immensely from this cause. We hope the present Legislature will have pity upon the people, and prohibit the iniquitous traffic altogether.]

In the Senate, Wednesday, March 21, the following resolution was passed unanimously to be engrossed, viz., "That the suspension of specie payments by the Banks of this Commonwealth, in May last, was, under the cirthe people.

In the House, the bill declaring bank charters to be forfeited by a suspension of specie payments, was rejected. Yeas 193, Nays 218.

SALE OF ARDENT SPIRITS .- The following is a copy Grace has produced a wonderful reformation. who wilve soberly, righteously, and godly."

Grace has produced a wonderful reformation. who wilve soberly, righteously, and godly."

sale of ardent spirits in this State. sale of ardent spirits in this State.

An Act to regulate the sale of Spirituous Liquors. Be it enacted, &c. Sec. 1. No licensed innholder, rehave been converted in the last 12 weeks. The writer says that whole neighborhoods were swept down by the inafter provided, shall sell any brandy, rum, or other spirpower of God, and the region was soon filled with the ituous liquors, or any mixed liquor, part of which is spirituous, in a less quantity than twenty-eight gallons, and that delivered and carried away all at one time, on pain of has never been known in those parts.

In Bath, N. Y., and in the neighboring towns, the Lord has for several months past, and still is pouring out his Spirit, and hundreds have been converted.

pirit, and hundreds have been converted.

On Wheeling District, Pittsburgh Conference, six or counties, may license for their respective towns as many ween hundred have recently been converted, and there is a general time of retreshing in almost every part of the conference. Respecting the Missionary-cause the Preiding Elder says:

The missionary fire is burning among the preachers and people in this country. We feel in our hearts a sacred concern for the spread of the Gospel, and the conversion of the heathen and pagan world, and then we feel in our town of Chelsea, which licenses shall be granted in the same manner, and under the same restrictions now provided by law for licensing retailers.

Sec. 3. All licenses hereafter granted to innholders,

retailers, and common victuallers, shall be so framed as not to authorize the licensed persons to sell brandy, rum, r any other spirituous liquors, except for medicinal purposes by apothecaries and physicians, as is provided in the ction of this act; and no excise or fee shall be

required for such a license.

Sec 4. The provisions of all laws now in force, inconsistent with this act, are hereby repealed.

The passage of this act will very essentially aid the Temperance cause, but it does not entirely meet the exigencies of the case. We fear that in many instances, men who are determined to have rum, will club together, contribute their eight or ten dollars, purchase a barrel, and divide it between them. This will be the modus op-The above is from the pen of Rev. Mr. Breckenridge of erandi of what, for the sake of making a distinction, we denominate the upper class of drunkards. We do not "Been made to swallow." We do not understand the know what the other class will do, unless they contrive phrase unless it means that the South "has been made to somehow, to smuggle it from the apothecary, or of the wallow presidents and professors" in the same way that buyers by the barrel. If the apothecaries sell it ninea man half-starved is "made" to smallow a dinner for pence per ounce, as they do other medicines, it will an-

THE HONORABLE MURDER -The Pittsburg Conference Journal states, that, petitions have been circulat-New England presidents and processors, she can still ed in Pittsburgn, and obtained the names of great members of citizens, of all political parties, praying for the ex-100 years past. New England will never quarrel with pulsion of all those members of Congress concerned in the

it possible that "the men of Ashdod" so entirely possess of spirituous liquors in that State—that it has repealed all the land, that the "very lisp of Canaan is unheard in their acts licensing the sale, taken off all taxes, and made the captivity?" O that these men of Ashdod had all taken retail of spirituous liquors a misdemeanor, punishable by

JOHN G. WHITTIER, the Bernard Barton of the

To Correspondents .- We respectfully suggest to Br. S. H., the propriety of withholding the names of the the plaintiff in the case, proceeded to question him in the persons who have recently renounced Universalism, and embraced the doctrine of the Bible. We believe the object of the editor of the Trumpet to be, to cast so much odium upon the act of these converts, as to make them uneasy and unhappy, if possible, and further, to hold them proceedings reminded him of a story of the late Judge up in terrorem, as a warning to others. If our brother expects to make the editor of the Trumpet give in, that a true Universalist ever did, or ever will renounce his belief, he is mistaken, and his enterprise will be a bootless

one altogether. Our worthy and tried friend and brother, REv. B. T. KAVANAUGH, of Illinois, will please accept our thanks address made by Gov. Everett, at a special meeting, held for his valuable communications occasionally sent us,by the American Academy of Arts and Sciences, to take for two new subscribers, already sent, and for the promise

To our Subscriters .- Our Agent is now sending out bills to subscribers, enclosed in the paper. Those who The Hon. John Pickering, of this city, has been apare at a distance from an Agent, may hand the money to

> We have not received for some weeks past, the South Western Christian Advocate. Has the editor struck

NEW WORK.

Now in press, and will be published about the first of word or a look, which evinced surprise or dismay. Never April, a new work on Slavery, entitled "AN APPEAL TO THE M. E. CHURCH," by REV. O. SCOTT. It will be a large octavo pamphlet of about 150 pages, and comprising about double the matter contained in a number of the Methodist Magazine and Quarterly Review. The work will consist of five parts.

Part I, will be entitled Slavery and the Church. Part II. will contain an abstract of the Bible argument. Part the explore. He was sitting in his library,—the field of his labors and his fame. As I took my seat by his side, he said, 'You see me near my journey's end. It would be pleasant to me to stay longer. I have enjoyed life, I have enjoyed my friends; but I am prepared to go. I have made all my arrangements for my departure; and low wait for my summons.'"

It will be an extended and thorough examination of the "Review of the Proceedings of the last General Conference." Part IV, will be devoted to the subject of "Conference rights." Part V, will contain articles on the following subjects: Conventions in the Church—Review of Conference rights." Part V, will contain an abstract of the Biole argument. Part III, will be an extended and thorough examination of the "Review of the Proceedings of the last General Conference." Part IV, will be devoted to the subject of "Conference rights." Part V, will contain an abstract of the Biole argument. Part III, will be an extended and thorough examination of the "Review of the Proceedings of the last General Conference." Part IV, will be devoted to the subject of "Conference rights." Part V, will contain an abstract of the Biole argument. Part III, will be an extended and thorough examination of the "Review of the Proceedings of the last General Conference." Part IV, will be devoted to the subject of "Conference rights." Part V, will contain an abstract of the Biole argument. Part III, will be an extended and thorough examination of the "Review of the Proceedings of the last General Conference." Part IV, will be an extended and thorough examination of the "Review of the Proceedings of the last General Conference." Part IV, will be an extended and thorough examination of the "Review of the Proceedings of the last General Conference." Part IV, will be an extended and thorough examination of the Biole and Proceedings of the last General Conference rights. Fisk on Colonization-Wesleyan Methodism-Prospects Accident .- A young woman, and a child, were killed of the cause-The contrast, or our country 50 years ago, ecently at Jersey City, by the accidental explosion of a compared with now-Our sentiments-Measures-Hard keg of gunpowder containing 30 lbs. All the doors and language-Review of Pres. Fisk's "Address to the Eastows of the lower part of the house were blown out, ern and Northern Conferences," &c. &c. The work will and a bed which stood near the door of the shed, and in be put at 50 cts. in paper covers. Twenty per cent diswhich a woman and her child were then sleeping, was count to those who buy to sell again. The profits, should

The work may be obtained of D. S. King, 32 Washington street, Boston-Dennis Cook, Springfield, Mass.-Elias was more or less injured, all its inmates escaped with lit-Office of the American Anti-Slavery Society, New-York -Office of the Zion's Watchman, New-York-and the March 26.

General Intelligence.

Loss of the ship Ruthelia of Boston. - We have received the New York Express. a letter from Captain Thompson, late of the Ruthelia of Boston, which states in substance that the ship sailed from N. Orleans on the 30th of Dec. with a cargo of 1531 bales foreigners? of cotton, bound for Liverpool. On the last day of Jan. the ship experienced a heavy gale from the Northwest in lat. 35 30 N. lon. 56 30 W. A flash of lightning struck the main top gallant mast and descended by the ties and d through the deck, tearing up the combing But

of the main hatch, and doing other damage.

The cabin was filled with the electric fluid. Two men were slightly injured, and the whole crew more or less

Shortly after the lightning had struck the ship, she was iscovered to be on tire.

The boats were got ready for use, the hatches opened, ne cotton taken out, and an unsuccessful attempt made

o get at the fire.

The hatches, &c. were then secured, for the purpose of mothering the flames, and the ship was got before the rind, which had now shifted to the northward. All sails were set, in the hopes of reaching a smoother sea where

After scudding for two days to the southward, the ship

moke became intolerable, the hatches and deck were very not, and it commenced blowing a gale.

It was therefore thought advisable to quit the ship—the ew accordingly took to their boats, and were received

on board the brig.

Captain Robiuson, finding that he had not water and pro isions enough to last to Demerara, landed the crew he ad preserved, at Barbadoes, on the 16th February. They hipped from there to Ponce, P. R., where they arrived on the 26th ult, and thence took passage in the brig Ponce, Capt. Davis, which arrived at this port this morning, the 22d inst.—N. Y. Jour. Com.

Meeting at Thomaston.—A large meeting was held at Thomaston, Me., the residence of the late Mr. Cilley, to express the sentiments of the citizens respecting death. The following resolutions were passed:—Bo

Resolved.—That we deeply sympathize with the relatives f the Hon. Jonathan Cilley, in their present affliction; nd we especially commend the widow and the fatherless Him " who tempers the wind to the shorn lamb," and

who will not break the bruised reed."

Resolved,—That we regard the freedom of the press as palladium of our liberties. It should not be wantonly nd recklessly assailed, but that freedom is not to be annually a specific production of the state of the stat who cannot be sustained by his own character and tal-onts, and by the laws of the land, does not deserve to be

this State,—then it is the plain and imperative duty of such members immediately to adopt effectual measures to Coleman—G. M. Ives—D. J. Shaw—N. Howe (we sha

our most valuable institutions,—reproachful to the coundington—M. P. Aldermen (P. Gray owes \$2.17)—J. Cory—destructive of all proper regard for the most sacred Bontecou (the bearer did not stop, till we examined you and execrated by every patriot and philanthropist.

The Gay Head Indians .- A committee of the House The Gay Head Indians.—A committee of the Flourist to has reported a bill prohibiting the sale of ardent spirits to the Gay Heads. The report states that they are a remant of an aboriginal, and possess a point of land on the southwest side of the island of Martha's Vineyard.

Their will appear in our next)—F. Fisk—R. Dearborn (you have done right, brother; continue to do so.) present number is about two hundred and torty. They were formerly under the direction of guardians, who did not give satisfaction to them, and the guardianship was discontinued. Since then the tribe has lived in comparaive peace and union. The direct cause of most of the evils they now suffer is intemperance, which prevails among them to a great extent. Nothing but rum now keeps them backward in improvement. It is obtained sometimes from the towns on the Vineyard, but is princikeeps them backward in improvements where the towns on the Vineyard, but is principally brought from New Bedford, by whalemen of their pally brought from New Bedford, by whalemen of their own tribe, who generally lay out the earnings of their G. Currier, \$1 each.

A. Eaton and E. Wentworth, \$4 each—S. Ruggles, \$3 —L. L. Barrell, 25 cts. have perished by freezing, while in a state of intoxica-tion. Rum keeps them all poor, as the temperate are obliged to relieve the necessities of the intemperate.—

About Right .- A correspondent of the Boston Times says that it has been suggested by many merchants of that city that a discontinuance of the N. Y. Courier & Enquirer, edited by the infamous Webb, at the Merchants' don to Miss Marcia Fish, both of Lowell. thropist has become editor of the Pennsylvania Freeman, subscribers to that establishment. He states that the citizens of New York have commenced the business of drop-Reading Room, would be highly satisfactory to many ping the paper, and he trusts that the step will be followed by the Boston Merchants, and by others throughout the Union. That's right. Every possible mode for the expression of indignation at the recent 'honorable murder. and of abhorrence and discountenance of the abominable practice of duelling should be made use of at this time by all Christian men .- Salem Observer.

United States, is 41,763. Of these, 2140 are in Maine—gent, 63.

2337 in New Hampshire—4381 in Massachusetts—2535

a Connecticut—904 in Rhode Island—2497 in Vermont—late Mr. Samuel Bowers, of Billerica, 84. 936 in New York—1166 in New Jersey—2649 in Penn-ylvania—41 in Delaware—457 in Maryland—2584 in per 21, 1837, was 2111. Deaths during the ary soldier.

same period, 1645. Not the First .- It has been stated, that Mr. Cilley wa he first member of the National Congress ever shot in a duel, while that body was in session. The Cincinnat Gazette republishes the fact, that on Saturday, the 6th February, 1819, Gen. Armistead T. Mason, a Senator in Congress, from the State of Virginia, fell in a duel, with John McCarty of the same State. They fought with muskets, charged with three balls each, at the distance of six paces. The death of Senator Mason was not announced in Congress, consequently no order was taken as to his funeral. He was carried home and privately

The late Commander in Chief at Navy Island, Var Rensselaer, has been committed for trial on various charges against him, before Judge Conkling, at Auburn, and sent to jail in Albany, where his trial is to take place in nt to jail in Albany, where his trial is to take place in the next. Martin Woodruff was held to bail in the sum \$5000, and several others were under arrest.

The Western Georgian says it is rumored that Gen. Charles H. Nelson had been killed in an engagement with the Indians—that John Ridge had been shot in Ar-kans as, while engaged in addressing a Council of his coun-trymen, and that John Ross, principal chief of the Cheroes, had committed suicide

Selden Braynard, was arrested on Monday 19th inst., n complaint of A. B. Fairbanks, charged with offering ottery tickets for sale, to a young man in the employ of Mr. F. In default of giving bail to the amount of \$12,000, for his appearance at the next term of the Municipa Court, he was committed to jail.

New Orleans Branch Mint .- Our Mint has begun its poperations. Bullion to the amount of fifty thousand dol-lars was in deposite yesterday. In about twenty days, the department will commence its coining, as it is already in very advanced state .- N. O. True Am Market Bank -The rumors in circulation in relation

to the Market Bank, if not unfounded, are greatly exag-gerated. This institution is believed to be perfectly solent, and is as deserving of confidence as most of the Banks the city. The quantity of cotton shipped from Natchez by the

Mississippi Shipping Company, from October to the mid-dle of February last, was 26,731 bales.

Money was very abundant in England at the last ad-rices, and the Bank of England had reduced the rate of nterest from five to four per cent.

An Intelligent Witness .- The following is the testimony of a witness called in a case tried in the Urreur. Court of the United States, a few days ago, as reported by

foreigners?

A. Yaze, I vas.

Q. Well, what did you see there?

A. Vell I gome dare to be make zidizan myselifs, but not vould make me de zidizen vidout de vitness.-talter dad I vas vidness for oder mens.

Q. You was, eh? Y-a-z-e. I sign my name for zome vidness.

Q. Witness to what:
A. Y-a z e. I vas vidness dat I vas de vidness.

Witness to what? Vell, I vas vidness to my frient. Q. Explain what sort of a witness you were.
 A. O yaze—I was de zame ginde of vidness as I shall

now a vidness. Q. Well, tell us what you witnessed.
A. Vell, I vitnessed a coot many dings.

Q. Name the things you went to witness.
A. Only to be a vitness of vat I shall zee.
The counsel being unable to extract any other information from this witness, he was desired to stand aside.

After schange of the serious of the serious for Demerara, from which they inson, from St. Andrews for Demerara, from which they were supplied with provisions, they having had time to secure but about fifty pounds of bread at the time of the secure but about fifty pounds of bread at the secure but about fi

BOSTON ACADEMY OF MUSIC. On Wednesday (this) evening, 28th inst., a Concert will be given by the Choir and Orchestra of the Academy,

at the Odeon, to commence at 71 o'clock, as follows:-PART FIRST. 1. Overture. Full Orchestra. Song.
 Solo on the Flute. Rossin

4. Quintette and Chorus. PART SECOND.
THE SONG OF THE BELL. Tickets may be obtained of Perkins & Marvin, 114 Washington street, and at the door.

NOTICE.

The annual meeting of the Trustees of the South Newmarket Seminary will be held at South Newmarket, in the vestry of the Church, April 4, 1838. Important busi ness is to be transacted, and a general and punctual at

tendance is earnestly requested.

James Coleman, Treasurer, In behalf of Trustees. March 23.

COMMUNICATIONS.

ents, and by the laws of the land, does not deserve to be sustained at all.

Resolved,—That effective measures ought to be adopted by the Congress of these United States, to prevent all of its members from engaging in any way in the disgraceful and diabolical practice of duelling.

R. W. Allen—J. E. W.—N. S. Spaulding, 2—A. Bin-ey—O. Scott—J. M. Young (it shall be done)—R. Live-sey—W. P. W. (the writer will please excuse us)—J. S. Ellis—J. French—Philos—S. Hoyt—E. A. Rice—J. Crowell (we commenced sending the Herald to Mary Puthis State, while engaged in the discharge of his duties at the Capitol, either gives or accepts a challenge, to fight a duel, and the fact is known to any other members from this State,—then it is the plain and imperative duty of Hopkins (you owe from Jan. 1, 1838)—W. D. Cass—J. comban - G. M. 1985—19. J. Shaw—N. Howe (we share revent the combat. send S. S. Kimball's priper till 1st July)—O. Perrin (§4 Resolved,—That duelling is subversive of law, and of D. Dales—A. Huntley—G. W. Ruggles—J. I. Comban—19. Huntley—G. W. Ruggles—J. Rugg nd tender relations-murderous in its execution-per- letter, consequently did not send)-H. S. Shed-L. H. nicious in its influence—opposed to religion, morals and humanity—and therefore ought to be discountenanced —S. Cushing (All books and tracts, are furnished at the same prices they are at New York. But you will per ceive they do not turnish less than five dollars worth a

PAYMENTS FOR THE HERALD

J. Powers, J. Bryant, Z. Stetson, J. Tuttle, N. Clough J. Powers, J. Bryant, Z. Stetson, J. Tuttle, N. Clough, Jr., R. Winter, E. Goodrich, A. Bouge, A. B. Monroe, S. Gould, W. Carpenter, D. Sawyer, F. Braman, P. Whiting, C. Wentworth, Geo Hall, I. Howard, H. Butterfield, H. Easterbrooks, T. Corbin, \$2 each.
M. C. Cannon, R. Wentworth, E. W. Dimock, P. Moore,

MARRIED,

In this city, Mr. Alfred S. Sanborn to Miss Caroline Noyes; Mr. Benj. L. Motte to Miss Rebecca French. In Plympton, Capt. Joseph Chadbourn, of Dedham, to

DIED,

In this city, 20th inst., John S., infant son of Rev. J. S Stone, D. D., Rector of St. Paul's Church in this city-on Wednesday, Mrs. Sophia Morrison, wife of Rev. Dr Stone; Mr. James Pickens, 53, of the late firm of Pick ens & Littlehale; on Thursday morning, Mrs. Margaret B., wite of Mr. Charles J. Hadley, 38; Mrs. Sarah B. ractice of duelling should be made use of at this time by ll Christian men.—Salem Observer.

Wife of Mr. Christopher Morse, 33; Eliza Fullerton, 36; Miss Mary H. Leach, 29; Mr. Ohver Salwyn Felt, of the firm of Proctor & Felt of this city, 26; Mr. Loring Sar-

In Charlestown, 20th inst., Mrs. Sarah, relict of the In Provincetown, 19th inst., Mr. Charles Parker, age

Virginia-1430 in North Carolina-613 in South Carolina In Williamstown, 28th ult., Louisa Adeline, aged -532 in Georgia—54 in Mississippi—579 in Alabama—72 gears, child of Thomas C. and Sophia H. Phelps. In Louisiana—2059 in Tennessee—2255 in Kentucky—2304 in Obio—781 in Indiana—322 in Illinois—263 in Missouri—21 in Florida—25 in Arkansas—174 in Michigan—5 in Wisconsin—142 in District of Columbia. The Carolina, where he resided until 1785, when he removed imber of pensioners added to the list, from October 21, to South Carolina, and to Georgia. He was a revolution

Ship News.

PORT OF BOSTON.

MONDAY, March 19 Arrived, Brigs Dante, Stanwood, Havana; Nahmakanta, Lawry, do.

Cleared, Brigs Black Hawk, Baker, Porto Cabello;

Cleared, Brigs Black Hawk, Baker, Porto Cabello;

Acadian, Lane, Halifax; Gov. Brooks, Treat, Savannah; —Schrs. Illinois, Baker, Philadelphia; Splendid, Shackford, Eastport; — Sloops Enterprise, Smith, Hartford; Harriet, Holmes, Plymouth. Arrived Brig Hokomok, Tolman, New Orleans.

Cleared, Back Clement, Jordan, New Orleans;—Brigs Charles, Rowe, Surinam; Roxana, Jones, Philadelphia; -Schs. Trenton, Downes, Tampa Bay; William, Bacon, Richmond; Convoy, Baker, Providence; Geo. Washington, Whitney, Nantucket; Sloop Polly, Glass, Marble-WEDNESDAY, March 21.

WEDNESDAY, March 21.

Arrived, Ships Medora, Pike, Liverpool; Casco, Munroe, Mobile;—Brigs Corinthian, Haynes, New Orleans; Vernon, Murphy, do; Nectar, Moore, do; Impulse, Marston, Providence;—Schrs. Orbit, Robinson, Ossabaw, Ga.; Splendid, Chadwick, Wilmington, N. C.; Missispipi, Eldridge, Fredericksburg; Fair Dealer, Smith, Norfolk; Fancy, Chase, and Tremont, Kent, New York; Pompey, Emerson, Deer Isle; Texas, Wass, and Comet, D'Wolf, Bath; Merchant, Goodrich, Portsmouth; Enterprise, Hamlin, Nantucket: Frances. Shearman, New terprise, Hamlin, Nantucket; Frances, Shearman, New Bedford; Lion, Baxter, Barnstable; — Sloops Elect, Rogers, and Leader, Davis, Nantucket.

Cleared, Ship Seaman, Howes, New Orleans;—Bark Lexington, Tilden, Apalachicola;—Brigs Bulah, Parsons, Matanzas; Paulina, Snow, Portland; -Schrs. Brutus Bassett, Fredericksburg; Caroline, Crowell, Philadel phia; Grecian, Chase, Sun, Taylor, and William Roscoe, Meeker, York; Curlew, Castine; Grape, Kennebunk; William Teil, Dover; Success, Newburyport

THURSDAY, March 22. Arrived, Packet ship Carolina, Lemist, New Orleans; Brigs Augusta, Perkins, Havana; Mary, Hanna, Matanzas;—Schrs. Henrietta, Webster, Mount Desert; Majestic, Tarbox, Westport; Nun, Libbey, Newburyport; -Sloop Elizabeth, Davis, Gloucester.

Cleared, Bark Madonna, Wise, New Orleans; Spy,
Doane, Mobile; Dante, Stanwood, Portland; -Schs. Pal-

estine, Philbrook, Mobile; Cleopatra's Barge, Baker, Baltimore; Augustus, Allen, do; Engle, Ellery, New York; Royal George, Portsmouth.

FRIDAY, March 23.

Arrived, Brig Oak, Sears, Rochelle; Cervantes, Kendrick, Charleston.

Cleared, Brigs Barclay, M'Kezer, Newburyport; Edw. & John, Waterhouse, Portland; — Schrs. America, Crowell, New York; Anaconda, Hall, do; Eugineer, Wiswell, Plymouth; Planet, Robinson, Bath; Wave, York, Portland; Lydia, Dennett, Portsmouth.

Arrived, Bark Brighton, Howes, Liverpool; Brige Pico, Savage, Matanzas; Lincoln, Doughty, do.; Sch. SATURDAY, March 24.

Sea Serpent, Parson, Gloucester.

Cleared, Bark Canton Packet, Osgood, Havana;—Brigs Banian, Inglee, Gibraltar and a market; Billow, Howes, Bremen; Emma, Fletcher, Aux Cayes; Pulaski, Coombs, New Orleans; Matanzas, Spooner, Mobile; Granite, Fisher, Philladelphia; Nahmakanta, Lawry, Frankfort; Mary, Hanna, Portland; Schs. Sarah Miller, Greenlaw, St. Peters, Miq.; Lagrange, Allen, Alexandria; Little Mary, Hall, Tremont, Kent, Black Warrior, Taylor, Hud-York; Peru, Crosby, Hartford; Mary Goodspeed, do.; Comet, Young, Belfast; Geo. Brooks, Dyer, Portland; Echo, Jordan, Saco; Only Son, Wormstead, Marblehead; —Sloops Elect, Rogers, New York; Leader, Davis, Edgartown; Hector, Bradford, Plymouth.

SUNDAY, March 25. Arrived, Ship Timoleon, Winsor, Liverpool;—Brige Halcyon, Duggan, Genoa; Tam O'Shanter, Dixey, St. Croix; Juniper, Eldred, Matanzas; Cedric, Bayley, Mayaguez; Ella, Matthews, Philadelphia;—Schs. Compliance, Loveman, New York; Abbott Lawrence, Nichols, New York; Everlina, Knight, Portland; Dover Packet, Trefethen, Dover; Ocean, Cook, Newbury; Expedient, Goodwin, York; Exeter, Brackett, Portland; Columbia, Long, Portland; Eagle, Soule, Wiscasset; Boston, Churchill, Mansanilla.

Boston Prices Current. APPLES, bbl. from 2.00 to 3.00 BEANS, white per bushel 112 130

BEEF, mess, bbl. No. 1, prime, 12.00 No. 1, prime, 10.00 BEESWAX, American, lb. CHERSE, new milk, lb. FEATHERS, northern, goese, lb. southern, goese, lb. FISH, Cosl, per quintal, FLOUR, Genesee, bbl. Baltimore, Howard street, 8.00 Baltimore, wharf, 8.00 Alexandria, GRAIN, Corn, northern yellow, per bushel, southern flat yellow, white, 7.77 Not, per northern, (prime) 1. Baltimore in the prime	4	BEANS, white, per	r bu	shel,					1.12	1.30
FLAX, American, ib. FISH, Cosl, per quintal, FISH, Cosl, per quintal, FLOUR, Genesee, bbl. Baltimore, Howard street, Baltimore, wharf, Alexandria, GRAIN, Corn, aorthern yellow, per bushel, white, Rye, northern, (prime) BALTHORY, Cobal gallon, Honey, Cubal gallon, Honey, Cubal gallon, Honey, Cubal gallon, LARD, Boston, 1st sort, lb. Southern, 1st sort, LEATHER, Philadeiphia cite tannage, lb. do country do. Baltimore city do. do dry hide, Company of the	-	BEEF, mess, bbl.							14.00	14.25
FLAX, American, ib. FISH, Cosl, per quintal, FISH, Cosl, per quintal, FLOUR, Genesee, bbl. Baltimore, Howard street, Baltimore, wharf, Alexandria, GRAIN, Corn, aorthern yellow, per bushel, white, Rye, northern, (prime) BALTHORY, Cobal gallon, Honey, Cubal gallon, Honey, Cubal gallon, Honey, Cubal gallon, LARD, Boston, 1st sort, lb. Southern, 1st sort, LEATHER, Philadeiphia cite tannage, lb. do country do. Baltimore city do. do dry hide, Company of the	١	No. 1,							12 00	12.25
FLAX, American, ib. FISH, Cosl, per quintal, FISH, Cosl, per quintal, FLOUR, Genesee, bbl. Baltimore, Howard street, Baltimore, wharf, Alexandria, GRAIN, Corn, aorthern yellow, per bushel, white, Rye, northern, (prime) BALTHORY, Cobal gallon, Honey, Cubal gallon, Honey, Cubal gallon, Honey, Cubal gallon, LARD, Boston, 1st sort, lb. Southern, 1st sort, LEATHER, Philadeiphia cite tannage, lb. do country do. Baltimore city do. do dry hide, Company of the	1	prime,							10.00	11 00
FLAX, American, ib. FISH, Cosl, per quintal, FISH, Cosl, per quintal, FLOUR, Genesee, bbl. Baltimore, Howard street, Baltimore, wharf, Alexandria, GRAIN, Corn, aorthern yellow, per bushel, white, Rye, northern, (prime) BALTHORY, Cobal gallon, Honey, Cubal gallon, Honey, Cubal gallon, Honey, Cubal gallon, LARD, Boston, 1st sort, lb. Southern, 1st sort, LEATHER, Philadeiphia cite tannage, lb. do country do. Baltimore city do. do dry hide, Company of the	- {	BEESWAX, Amer	ican	, lb.					25	51
FLAX, American, ib. FISH, Cosl, per quintal, FISH, Cosl, per quintal, FLOUR, Genesee, bbl. Baltimore, Howard street, Baltimore, wharf, Alexandria, GRAIN, Corn, aorthern yellow, per bushel, white, Rye, northern, (prime) BALTHORY, Cobal gallon, Honey, Cubal gallon, Honey, Cubal gallon, Honey, Cubal gallon, LARD, Boston, 1st sort, lb. Southern, 1st sort, LEATHER, Philadeiphia cite tannage, lb. do country do. Baltimore city do. do dry hide, Company of the	-	CHEESE, new mi	lk, l	h.					8	
FLAX, American, ib. FISH, Cosl, per quintal, FISH, Cosl, per quintal, FLOUR, Genesee, bbl. Baltimore, Howard street, Baltimore, wharf, Alexandria, GRAIN, Corn, aorthern yellow, per bushel, white, Rye, northern, (prime) BALTHORY, Cobal gallon, Honey, Cubal gallon, Honey, Cubal gallon, Honey, Cubal gallon, LARD, Boston, 1st sort, lb. Southern, 1st sort, LEATHER, Philadeiphia cite tannage, lb. do country do. Baltimore city do. do dry hide, Company of the	n	FEATHERS, north	iern	.geese	, lb.				-	_
Alexandria, Grain, Corn, aorthern yellow, per bushel, southern flat yellow, white, Rye, northern, Oats, northern, (prime) S. Hay, best English, ton of 2000 lbs. Deastern screwed, Horse, (Cuba) gallon, Horse, (Cuba) gallon, Horse, Ist quality, Lard, Boston, 1st sort, lb. Southern, 1st sort, Leather, Philadeiphia cite tannage, lb. do country do. Baltimore city do. do dry hide, Company do. Lime, best sort, cask, Pork, Mass., inspection, extra clear, bbl. Clear, from other States, Mess, Mess, Mess, Mess, Taltow, tried, lb. Wool, prime or Saxony Fleeces, lb. Americae, full blood, washed		souti	iera	geese	e,				37	44
Alexandria, Grain, Corn, aorthern yellow, per bushel, southern flat yellow, white, Rye, northern, Oats, northern, (prime) S. Hay, best English, ton of 2000 lbs. Deastern screwed, Horse, (Cuba) gallon, Horse, (Cuba) gallon, Horse, Ist quality, Lard, Boston, 1st sort, lb. Southern, 1st sort, Leather, Philadeiphia cite tannage, lb. do country do. Baltimore city do. do dry hide, Company do. Lime, best sort, cask, Pork, Mass., inspection, extra clear, bbl. Clear, from other States, Mess, Mess, Mess, Mess, Taltow, tried, lb. Wool, prime or Saxony Fleeces, lb. Americae, full blood, washed		FLAX, American	, lb.						9	19
Alexandria, Grain, Corn, aorthern yellow, per bushel, southern flat yellow, white, Rye, northern, Oats, northern, (prime) S. Hay, best English, ton of 2000 lbs. Deastern screwed, Horse, (Cuba) gallon, Horse, (Cuba) gallon, Horse, Ist quality, Lard, Boston, 1st sort, lb. Southern, 1st sort, Leather, Philadeiphia cite tannage, lb. do country do. Baltimore city do. do dry hide, Company do. Lime, best sort, cask, Pork, Mass., inspection, extra clear, bbl. Clear, from other States, Mess, Mess, Mess, Mess, Taltow, tried, lb. Wool, prime or Saxony Fleeces, lb. Americae, full blood, washed		Fish, Cod, per q	uint	al,					3.25	3.37
Alexandria, Grain, Corn, aorthern yellow, per bushel, southern flat yellow, white, Rye, northern, Oats, northern, (prime) S. Hay, best English, ton of 2000 lbs. Deastern screwed, Horse, (Cuba) gallon, Horse, (Cuba) gallon, Horse, Ist quality, Lard, Boston, 1st sort, lb. Southern, 1st sort, Leather, Philadeiphia cite tannage, lb. do country do. Baltimore city do. do dry hide, Company do. Lime, best sort, cask, Pork, Mass., inspection, extra clear, bbl. Clear, from other States, Mess, Mess, Mess, Mess, Taltow, tried, lb. Wool, prime or Saxony Fleeces, lb. Americae, full blood, washed	1	FLOUR, Genesee	, bb	1					8.37	8.10
Alexandria, Grain, Corn, aorthern yellow, per bushel, southern flat yellow, white, Rye, northern, Oats, northern, (prime) S. Hay, best English, ton of 2000 lbs. Deastern screwed, Horse, (Cuba) gallon, Horse, (Cuba) gallon, Horse, Ist quality, Lard, Boston, 1st sort, lb. Southern, 1st sort, Leather, Philadeiphia cite tannage, lb. do country do. Baltimore city do. do dry hide, Company do. Lime, best sort, cask, Pork, Mass., inspection, extra clear, bbl. Clear, from other States, Mess, Mess, Mess, Mess, Taltow, tried, lb. Wool, prime or Saxony Fleeces, lb. Americae, full blood, washed	- 1	Baltimor	e. I	loward	stre	eet.			8.00	8.37
GRAIN, Corn, aorthera yellow, per bushel, southern flat yellow, white, Aye, northern, Oats, northern, (prime) 5. B. HAY, best English, ton of 2000 lbs. 20 0 Eastern screwed, 16,0 HONEY, (Cuba) gallon, 44 HONEY, (Cuba) gallon, 44 HONEY, (Cuba) gallon, 5. HONEY, (Cuba) gallon, 44 HONEY, (Cuba) gallon, 44 HONEY, (Cuba) gallon, 5. HONEY, (Cuba) gallon, 6. HONEY, Hiladeiphia city tannage, lb. 2. Gountry do. 2. Baltimore city do. 2. HONEY, Final deiphia city tannage, lb. 2. Gould Ay hide, 2. HONEY, Grasson, 18,0 Clear, from other States, 18,0 Mess, 16,0 Me	1	Danimor	6, 14	nari,					8.60	8.12
GRAIN, Corn, aorthera yellow, per bushel, southern flat yellow, white, Aye, northern, Oats, northern, (prime) 5. B. HAY, best English, ton of 2000 lbs. 20 0 Eastern screwed, 16,0 HONEY, (Cuba) gallon, 44 HONEY, (Cuba) gallon, 44 HONEY, (Cuba) gallon, 5. HONEY, (Cuba) gallon, 44 HONEY, (Cuba) gallon, 44 HONEY, (Cuba) gallon, 5. HONEY, (Cuba) gallon, 6. HONEY, Hiladeiphia city tannage, lb. 2. Gountry do. 2. Baltimore city do. 2. HONEY, Final deiphia city tannage, lb. 2. Gould Ay hide, 2. HONEY, Grasson, 18,0 Clear, from other States, 18,0 Mess, 16,0 Me	- 1	Alexand	ria.			:			7.75	8.((
southern flat yellow, white, Rye, northern, Oats, northern, (prime) Bastern screwed, 16.0 Eastern screwed, 16.0 Horry (Cuba) gallon, 4 Horry (Cuba) gallon, 1 LARD, Boston, 1st sort.lb. Southern, 1st sort, 1 LEATHER, Philadelphia city tannage, lb. 2 do country do. 22 Mess, 10 Baltimore city do. 22 Mess, 10 LIME, best sort, cask, 10 Pork, Mass., inspection, extra clear, bbl. 21.0 Clear, from other States, 18.0 Mess, 10 Mess, 10 Red Clover, northern, bushel, 1 Red Clover, northern, bushel, 1 Southern Clover, 1 Tallow, tried, lb. 1 Wool, prime or Saxony Fleeces, lb. 1 Americae, full blood, washed	- 1	Charm Com	ma !							
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed	- 1	50	uthe	rn flat	velle	w.	-	., .	74	7
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed	- 1	w	nite.		3	, ,			72	7
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed	۱. ا	Rve nor	ther	n	•	•	•		-,-	1.10
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed	- 1	Oats nor	ther	n Inri	mal	•	•	•	50	5
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed		HAY host Englis	h	m, thin	ono i	be	•	•	90.00	
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed	_	Factory so	111,24	ni 01 2	0001	175.	•	•	16 00	18.0
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed		Harry (Caba)	Tell.	eu,			•		10.00	
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed		Honey (Cuba)	ditto	n,	•				40	44
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed	y	nors, isiquanty	, 10				•	•	5	,
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed	G.	2a quanty				•	•	•	3	
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed	V	LARD, Boston, I	St St	ert.ib.			•		8	
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed		Southern	Ist	sort,					7	
Baltinore city do. do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americas, full blood, washed		LEATHER, Phila	deip	hia cit	v tan	nage	, lb.		28	
Battinore city do do dry hide, Boston do laughter, do dry hide, Boston do laughter, do dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. Clear, from other States, BEEDS, Herd's Grass, bushel, Red Top, northern, bushel, Hemp, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. Americae, full blood, washed		O L	O.	cou	ntry	do.			24	-
Boston do. laughter, do. dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. 21.0 Clear, from other States, 18.0 Mess, 16.0 Mess, 16.0 Red Top, northern, bushel, 2.7 Red Clover, northern, b. 1 Southern Clover, 1 TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. 5 Americas, full blood, washed				city		do.			25	
Boston do. laughter, do. dry hide, LIME, best sort, cask, PORK, Mass., inspection, extra clear, bbl. 21.0 Clear, from other States, 18.0 Mess, 16.0 Mess, 16.0 Red Top, northern, bushel, 2.7 Red Clover, northern, b. 1 Southern Clover, 1 TALLOW, tried, lb. Wool, prime or Saxony Fleeces, lb. 5 Americas, full blood, washed		, d	n	(iry h	ide,			20	2
PORK, Mass., inspection, extra clear, bbl. 21.0 Clear, from other States, 18.0 Mess, 16.0 Mess, 16.0 Red Top, northern, bushel, 2.7 Red Clover, northern, b. 1 Southern Clover, 1 TALLOW, tried, lb. 4 Wool, prime or Saxony Fleeces, lb. 5 Americas, full blood, washed		New	Yor	k red,	light	, .			20	2
PORK, Mass., inspection, extra clear, bbl. 21.0 Clear, from other States, 18.0 Mess, 16.0 Mess, 16.0 Red Top, northern, bushel, 2.7 Red Clover, northern, b. 1 Southern Clover, 1 TALLOW, tried, lb. 4 Wool, prime or Saxony Fleeces, lb. 5 Americas, full blood, washed	C	Bosto	m	do.	laug	hter,			20	2
PORK, Mass., inspection, extra clear, bbl. 21.0 Clear, from other States, 18.0 Mess, 16.0 Mess, 16.0 Red Top, northern, bushel, 2.7 Red Clover, northern, b. 1 Southern Clover, 1 TALLOW, tried, lb. 4 Wool, prime or Saxony Fleeces, lb. 5 Americas, full blood, washed	ır	do.	d	ry hide	,				20	2
PORK, Mass., inspection, extra clear, bbl. 21.0 Clear, from other States, 18.0 Mess, 16.0 Mess, 16.0 SEEDS, Herd's Grass, bushel, 2.7 Red Top, northern, bushel, 2.5 Red Clover, northern, lb. 3 Southern Clover, 1 TALLOW, tried, lb. 4 WooL, prime or Saxony Fleeces, lb. 5 Americae, full blood, washed		LIME, best sort,	cas	k, .					. 90	1.0
Mess, 16.0 SEEDS, Herd's Grass bushel, 2.7 Red Top, northern, bushel, 8 Hemp, 2.5 Red Clover, northern, lb. 1 Southern Clover, 1 TALLow, tried, lb. 4 WooL, prime or Saxony Fleeces, lb. 5 American, full blood, washed		PORK, Mass., ins	spec	tion, e	xtra	clear	r, bbl		21.00	22.0
Mess, 16.0 SEEDS, Herd's Grass, bushel, 2.7 Red Top, northern, bushel, 8 Hemp, 2.5 Red Clover, northern, lb. 1 Southern Clover, 1 TALLOW, tried, lb. 1 Moot, prime or Saxony Fleeces, lb. 4 American, full blood, washed									18.00	20.0
SEEDS, Hend's Grass, bushel, Red Top, northern, bushel, Hemp, Red Clover, northern, lb. Southern Clover, TALLOW, tried, lb. WooL, prime or Saxony Fleeces, lb. American, full blood, washed		Mess,							16.00	16.5
TALLOW, tried, lb. Woot, prime or Saxony Fleeces, lb. American, full blood, washed		SEEDS, Hend's	iras	s bush	iel.				2.75	3.0
TALLOW, tried, lb. Woot, prime or Saxony Fleeces, lb. American, full blood, washed	at	Red To	p, ne	orther	, bu	shel.			87	1.0
TALLOW, tried, lb. Woot, prime or Saxony Fleeces, lb. American, full blood, washed	0'	Hemp,							2,50	
TALLOW, tried, lb. WooL, prime or Saxony Fleeces, lb. American full blood washed	1.	Red Clo	ver.	north	ern. l	b.			13	
WooL, prime or Saxony Fleeces, lb.		Southern	Clo	ver.					12	
WooL, prime or Saxony Fleeces, lb	-	TALLOW, tried.	lb.						12	
American, 3 washed, American, 3 washed, American, 4 washed, American, 4 washed, American, 4 washed, No. 1, No. 2, No. 3,	Ju	WooL, prime or	Sax	one F	eece	e lh			50	
American, I washed, American, I washed, American, I washed, b. E of Pulled superfine, S. It- Z No. 2, In- No. 2, In- No. 3,		America	r fu	H bloo	d w	ache	1	•	45	
American, 4 washed, American, 4 washed, American, 4 washed, b, E of Pulled superfine, S. For State of No. 1, No. 2, No. 3,		America	3	washa	d, w	13.000	., .	•	41	
American, J. washed, b. E. S. Pulled superfine, S. V. S. No. 2, No. 1, No. 3,		America	1	washe	ď,	•	•	•	38	
h, E g Pulled superfine, S. Vo. 1, No. 1, No. 2, No. 3, No. 3,		America	7	washe	.1,	•	•		33	
No. 2,		z (D.	.0.4	a distin	Goo.		•		42	
S. No. 2, No. 2, No. 3, No. 3,		25 1	. 1	super	ine	, .			92	
it- ir- No. 3,		== < 3	. 1,						37	
Z = (No. 3,	it-	5 2 1	0. 2,						28	
	r-	Z - (N	u. J,						-	-
			_							

PROVISION MARKET.

RETAIL PRICES. BUTTER, tub, lb. . . CIDER, bbl. . Hans, northern, lb.
Southern and Western,
EGGS, dozen,
PORK, whole bogs lb. l'oTATOES, bushel, POULTKY, lb.

[From the Daily Advertiser and Patriot.1 BRIGHTON MARKET-Monday, March 19, 1838.

At market, 360 Beef Cattle, 570 Sheep, and 1050 wine. About 60 Beef Cattle unsold. PRICES. Beef Cattle-Last week's prices were not upported, and we reduce our quotations as follows: ex-ra, \$7.00; tirst quality \$6.50 a 6.75; second quality, \$6 6 25; third quality, 5 00 at 5 75.

Sheep—Lots were taken at \$2 75, 3 25, 4 50 and 6 00.

Swine—Dull. Lots were taken to peddle at 7 a 74! r sows, and 8 a 84 for barrows: one lot at 8c: at retail, 9 to 10c. POPULAR NEW BOOKS

WEEKS, JORDAN & CO., 121 Washington Street. The Works of Charles Lamb, with his Life and Letters, by Embassy to the F. T. N. Talfourd, 2 vols.
Embassy to the Eastern Courts of China, Siam, and Muscat, by Edmand Robert, 1 vol. 8vo.
Steven's Trayels in Egypt, Arabia Petræa, and the Holy Land, 3d ed., with additions, 2 vs. 12mo.
James's Christian Professor; Leila, by Bulwer.
Illinois in 1837, with a map; The Tourist in Europe.
Recoollections of a Southern Matron, 12mo.
Mrs. Signmany's Letters to Vannel additions. irs. Sigourney's Letters to Young Ladies, 5th ed.

Mrs. Sigourney's Letters to Young Ladies, 5th e Peck's New Gazetteer of Illinois. The Bland Girl, by Mrs. Embury. The Flower Faded, by James. A Love Token for Children, by Mrs. Sedgwick. Worth a Milliou, Stories from Real Life. The Poor Rich Man the Rich Poor Man. Earnest Maltravers, by Bulwer, 2 volumes. The Good Fellow, from the French of de Kock. The Fellow Commoner, 2 volumes.
The Divorced, by Lady Charlotte Bury.
The Great Metropolis, second series.
The Life of Sir Walter Scott, part six.
Ruschenberger's Voyage Round the World.
The Monk of Cimies and other Tales, by Mrs. Sherwood. The Fellow Con

The Monk of Cimies and other Tales, by Mrs. Sherwood Amelia, by Fielding, illustrated.
Wood Leighton, or a Year in the Country.
The Emigrant's Guide to the West, with a map.
Three Degrees of Banking, or the Romance of Trade.
Ethel Churchill, by L. E. Landon, 2d ed.
The Bivouac, by William H Maxwell.
Charcoal Sketches, by Joseph C. Neal.
Humbugs of New York, by David M. Reese.
Story of Greece—Constance Latimer.
Newton Forster, by Marryatt, 20 cts. Newton Forster, by Marryatt. 20 cts. King's Cwn, Jacob Faithful, Peter Simple, and Midshipman

The Love Chase, by J. Sheridan Knowles.
Law of Honor, by Henry Ware, Jr.
Together with all the late Miscellancous, Religious, and other
March 28.

BOOKS.

THE General Catalogue, Sabbath School Books and Tracts published by the Methodist Book Concern at New York, are for sale at the Methodist Book Depository, 32 Washington street, at their wholesale and retail prices.

Also, Bibles of different sizes and quality; prices varying

Robinson's Calmet. Josephus' Works—Rollins' Aucient History, Encyclopedia Americana, 13 vols.

Encyclopedia Americana, 13 vols.
Benson's Sermons and Plans,
McCullock's Evidences of Christianity,
Fick's Works—Butterworth's Concordence,
Sturm's Reflections—Woods on Depravity,
All of which are warranted to be cheap at our retail prices
A liberal discount will be made to wholesale purchasers.
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Works.

We are prepared to furnish to order all approved Theological, Historical and Miscellaneous Books, which can be procured in this city.

D. S. KING, Agent N. E. Conference.

(Continued from first page.) magnitude of this evil as it should be, must be obvious upon the least reflection. Is it a new thing for the moral sense of the community, and even of the Christian church, to be so perverted, as not to perceive the magnitude of existing evils? If so, the tions which form the brightest eras in their history, and for which the Christian's heart swells with grati tude to God, are mere chimeras. Why, it is but a short time since we had rum-making, rum-selling, and rum-drinking deacons in the church! And ministers, too, who loved the dram, and suffered the prac tice of drinking to go unrebuked. But now would you, dear sir, consent that such members and deacons should constitute our churches, and such ministers should serve at their altars? Would you not use all proper means to exclude such from the church, and purge the abomination from the land? Would you labor to bring "public sentiment to such a state as would exclude all such from the pulpit and from Christian communion?" I presume it has been "known that members of the M. E. Church," and, perhaps, "some minister, in fact," have been guilty of ractices. I presume that these very persons might plead the law of the land, and the existence of circumstances, to authorize their practice. Not only so, but they might plead that the "discipline of the church," if it does not "recognize the rightful existence" of this traffic, no where specifically condemns it. But who does not see that, according to your reasoning, if thorough temperance principles succeed, it will lead to "schism?"-to "an exclusion from the functions and privileges of the church, on principles which the church itself, in its highest judicatory, has decided shall not be the ground of such exclusion." "Such principles, in theory, are revolutionary; in practice, down-right schism; and must, if persisted in, result in the formal dismember-ment of the church." I have made use of your language in the above instances, to show that your mode of reasoning would apply with equal force to the temperance reform, and for the purpose of illustrating the propriety of the measures authorized by the Anti-Slavery Society. But how does it appear that by approving of the principles and measures of this Society, we "assume the right, extra-judicially, to make new terms of communion?" here no difference, between deciding in our own minds, and expressing our own convictions of what ought to be, and endeavoring to induce these convictions in the minds of others, and that of making new terms of communion? We have never claimed to be the legislative authority of the church. But that authority, you are aware, will be composed of men: and the character of their legislative acts will be but the reflection of their own minds on the morality of slavery, or any other practice. Is legislation ever in advance of the sentiments of the community, whether civil or religious, for whom it legislates? Are we disorganizers, because we claim the right to say what mucht to be? And if our doctrines were to go into practical operation, it would not prove that all who sustain the "legal relation," of master to a servant. would, on that account, be excluded from the pulpit and the communion. It is the slave-holder in and practice, which our principles would exclude from the pulpit and the communion. The man who claims the right to hold his fellow-man as a piece of merchantable property—who does not give the labor-er his hire—who patronizes, in principle and practice, the system of slavery. Such a man Mr. Wesley, himself, were he alive, would exclude from the pulpit and communion. Such a man, I presume to say, would not be admitted to the pulpit and communion by our Wesleyan brethren in Europe. And my views of your character, dear sir, must essentially alter, before I could believe, that your moral sense would give you no uneasy emotions, in full fellowship with such a man.

We have never attempted to determine the degree of the guilt of every man who sustains the relation of master to a slave. In order to do this, we must know his circumstances precisely; the degree of light he has received and abused, and what are the principles which now determine his choice, in regard to this relation. We believe the relation is a sinful relation under all circumstances; that in this, the law is immutable: but then we do not know how much ignorance God might wink at. And as to our practice toward such a man, we should be governed by his professions, and our light in regard to his character and principles. We should do concerning this, just as was done in the first and succeeding stages of the temperance reform. The case is analogous to the of those now in heathenism. We all pronounce idolatry sin. But no one supposes that all idolaters are equally guilty of the sin of idolatry. There may be considerations which will go to lessen guilt, while the law remains immutable. Here I will remark upon what appears to me to be a great difference between us and our opponents. They make circumstances the criterion of right and duty, while we make the law and the testimony that criterion. They make the customs of society and civil laws, the rule of right and duty, while we say that the laws of God must be obeyed when they contravene these. You will pardon me, if I remind you that Methodism has always asserted the absolute immutability and supremacy of the moral law; that on no point has it been more jealoue, than to guard its theology against those temporising views, which have a tendency to lower the dignity and authority of this law. Here I might remind you of your very able speech delivered on the floor of the General Conference, in the case of Randal.

stood, that while we believe the slave-holding relation is in every case a sinful relation, we believe the degree of the guilt of every slave-holder must be ed according to the degree of his light .-Slave-holders, for aught we know, may enjoy religion. may die happy, and be received to heaven. So it ny under former dispensations, who lived in the practice of what the gospel of Christ positively condemns; so it was until a few years since, with many who made, and sold, and drank, what Robert Hall calls, "distilled damnation." But can any who are sufficiently informed do it now? We believe that in a few years it will be as difficult for a man to be a slave-holder, and enjoy religion, as it is now for a man to be a trafficker in these waters of death, and retain a good conscience.

We again remark, in order to be clearly under-

Our sentiments on the sin of slavery, are not a more "speculation;" they are our sober convictions, the result of solemn and prayerful inquiry. And we have yet to learn, that the avowal of these convictions, constitutes us " disorganizers in theory ;" their practice "disorganizers in practice, as well as oppressors and violaters of our constitutional rights;" and that "he who gives himself up to disseminate these sentiments and urge others of the community of which he is a member to adopt them, is an open schismatic, and is inveighling against our doctrine and discipline." According to this, if we circulate Mr. Wesley's Tract on Slavery, and endeavor to induce others to embrace its doctrines, and practice upon them,-yea more, if with our Bibles before us, we advance and expound those passages which positively, or by implication, condemn the sin of slavery, and thereby induce others to embrace Bible views on this subject, we are guilty of being disorganizers in theory and practice, oppressors, and violaters of constitutional rights. And can you, dear sir, pass over those violations of all rights, natural, civil, moral and religious, which slavery involves, and charge your brethren with being disorganizers, oppressors and violaters of constitutional rights, merely because they preach and practice upon the principles of Wesleyan Methodism: that they assume in "principle the very quintessence of tyranny," because they do not preach and practice just what you suppose they should? Nay more, that this is the only way to "fulfil our most solemn pledges, and adhere to the principles of that community of which we have voluntarily become members," and to avoid the "violation of our most solemn vows." And

not fulfil their most solemn pledges, and must necessa-rily "violate their most solemn vows?" Perhaps you will say that your language does not authorize this nying it, so it must rest until the General Conference. conclusion. more than Mr. Wesley did? Will you tell us what subject until the issue. Here it may be well for all part of our yows pledged us to silence on this subject? to be reminded, that the principles for which we con We always supposed that it was a fundamental prin- tend are applicable in all cases, that those prerogariple in Methodism, that the "Scriptures were the tives which are assumed and exercised against us only rule and the sufficient rule both of faith and the present time, may be exercised against them practice," and one part of our vows, was, that we and their children when the present incumbents are would "bunish and drive away all erroneous and strange doctrines, contrary to God's word." Do you ventional capacity, but this will only be the opinion say that we must "reverently obey our chief minis-ters, and follow with a glad mind and will their godly amount of Bro. Storrs' organized, systematic and dmonitions?" We answer we have done this when unyielding resistance. But after all, this letter conthat advice appeared to us to be godly, and shall tained only the private sentiments of one man ad-continue to do it, when it does not conflict with the dressed to another. Abolitionists may act in accordhigher authority of revelation. Do you say that we ance with his views, or they may not. It is quite are not to judge of what revelation teaches, but rather a new doctrine that we must be responsible for the to submit our judgments to others, and that this is private sentiments of all who agree with us on other nvariably the duty of Methodist ministers? We ask subjects, however great their importance. Do you what more than this, did any Pope ever require? feel responsible for the private sentiments, of all who We ask this question seriously, and in the fear of agree with you, on the importance of opposing aboGod. And however deeply we regret to say it, to use a word of your own, it appears to us to be the ponsible for all they have written. very "quintessence" of popery. But this is not all; unless we adopt these views, "we should take up our pledges, and free ourselves from our supposed iniquious obligations and retire." Thus several hundred situations—the character of the communications pubministers and thousands of members are indirectly dmonished to leave the church—the church with volting details, which by the strange process of aboliwhich our dearest interests and fondest recollections, tion logic, are held up as the just measure of the mo-

we, who, I suppose you will admit, are a large major-ity in the North, advised our brethren so to do? I now pass to notice your remarks on "Conven-Methodist church," and the formation of ooked at the merits of these institutions? Have you allowed them the same weight of character, which tails," they are as painful to our minds, as they pos his right to speak as a Methodist conference, we had created by slavery, could once be told!

And is it a small thing for you, sitting in your presidential chair, to advise so many to leave the church?

Does it not look a little too dictatorial? When have

"That the object contemplated in the deliberations of

could there be to this? ance Societies, and Education Societies, and if a dis- You will suffer me to correct another wrong imcussion on that subject had not been considered conference business, I don't know but we should have had to make. You say that "Mr. Stores, as I am credibly an anti-masonic society. If we are not permitted to informed, in a public lecture, a short time since, went express our convictions, in a conference capacity, on so far as to say, that Methodist preachers in the South moral subjects, as they may come up in the order of were in the habit of buying and selling men and formation of new societies will cease. That the ten- a Methodist preacher who would do this in horses, dency of these extra-ecclesiastical organizations" is to would not be tolerated. Nay, it is known to those a division of the church is a late discovery, and I presume we should not have heard of it now, had it not domestic slave-trade for gain, is not counted respectabeen supposed it could be used with effect against us. But now let us look at the character of these societies, and still less as a Christian minister." What has as they exist, in Europe and America, at the present time. Is not their design humane and philanthropic? that Methodist preachers were in the habit, i. e. that Among their votaries, are there not to be found men, who are the brightest ornaments of the age and countries in which they reside? Have not their princi-ly engaged in the slave-trade. I hope for the honor ples been put to the severest test? It is much more of human nature, that they are not. easy to endeavor to make it appear, that the tendency of what he did say, is calculated to convey the im-of such institutions is disorganizing, than to meet and pression that he said that Methodist preachers were refute the principles upon which they are based; or actually engaged in the slave-trade. But are you

letter which you have adduced, addressed by Rev. G. wish it might appear that they never sell them for gain. Storrs, to the Rev. N. Bangs. In regard to "the obvious bribe, held out to Dr. Bangs, to induce him to North; but we should always keep in mind, that the in the abolition ranks," I see no ground for such cruelties of slavery necessarily grow out of the sysa suspicion, and I am not a little surprised that a mind like yours, should have lighted on such an imaginary power over man. Do the cruelties, sometimes found From what I know of Brother Storrs, should think he would be the last man to hold out And here permit me to say, that after all the light bribe to induce any one to become an abolitionist, which a second examination had thrown on the case much less to such a man as Dr. Bangs. The mani- of "Anthony Gayle," I was not a little surprised to fest improbability of succeeding in such an attempt, hear you say, that it had been proved false amounts, in my mind, to the highest moral certainty, the material facts in that transaction, as clear as day that he meditated no such design. But we are not light, viz: that those concerned in it were "connected left to "inference" on this point, for I heard him sol- with the M. E. Church," and that "the man who sold emply declare, in the presence of several of his breth- Mr. Gayle's family was a Methodist preacher? ren, Methodist preachers, that he never entertained it is unnecessary to reiterate the particulars of this any such design. And we are bound to believe him case, for whether true or false, it does not affect the until his credit, as a man of veracity, is invalidated. questions at issue. We can assure you, that "it pains But you will say, whether designed or not, the bribe and sickens" us as much as it can you, to dwell upon is there. I answer I cannot see it, and I beg the reathis subject, but all facts of the nature referred to, der to look again at that letter. The whole letter ap- pain us much more than their detail. pears to me like the production of one, whose mind in regard to Dr. Bangs, and the result of the contro- under an iron bondage-subject to all the priv and they may not, and so of other suppositions in system of slavery imposes, compelled to linger on in a and unyielding resistance, I am unable to say, because mine their path, either for themselves or their posteri-I never heard him express an opinion on the point.

Ity, except what the grave presents, and in a vast maBut I suppose he intended to convey the sentiment jority of cases, under the necessity of passing into eterdoctrines of immediate emancipation, felt themselves

sentiments of John Wesley, Methodist preachers can-|eral Conference. For instance, I suppose, that, at the ted. Can you, dear sir, find sufficient reason for your But what have we preached and written In the mean time, we shall continue to investigate the

Let us now examine what you say of the "course pursued by abolitionists-Zion's Watchman-its editors"-their relation to the Conference-their local lished in that paper-"its relation of horrid and rehave so long been identified? Many of these minis-ters have as many gray hairs as yourself, and to say Methodists." In regard to the former of these particthe least, have labored and suffered quite as long, ulars, I would ask, do men by becoming members of an Annual Conference, sacrifice their right to publish a periodical, provided it does not interfere with the nisterial duties which they are able to perform? And as to the character of what they publish, is it not sufficient if they are amenable to an Annual Conference, of which they are members? May they not where it will best suit their convenience? Anti-Slavery Societies." Have you impartially What is there in these several circumstances which can be in the least objectionable? As to "revolting deyou would have allowed them had the same amount sibly can be to yours; but the facts themselves, are of talent and piety, out of the pale of our church, much more painful. By what kind of logic do you been employed for similar objects? Is no difference prove that these facts are presented as the just "meato be paid to the judgments of these men? As to sure of the morality and religion of the great whole our conventions, we have regretted, and do still re- of Southern Methodists?" They were presented as gret, that there was a necessity for their existence. facts which existed; we were left to draw our own necessity would have been avoided, had we inferences. They give a view of principles and pracbeen allowed to exercise our rights. A majority of tices, which obtained in the South. But how great several conferences, for three years, have been pre- a measure of morality and piety may be connected vented from expressing their convictions, in a conference capacity, of the character of a practice, which said, because we do not know how much light the the discipline itself declares to be a "great evil." We individuals enjoy. But how would our feelings re-were told again and again, that although we had not volt, if the tale of all the wrongs inflicted and woes rights as citizens. And now because as citizens, measure of these is known only to God, and will never members of the Methodist church, met together, be manifest to the world until a judgment day. If the made a declaration of sentiments, adopted reports ex-pressing our views on conference rights, on the char-acter of American slavery, and passed resolutions in of facts may not be perfectly correct, and may have accordance with the spirit of these reports, we must occasioned some unnecessary mental suffering, what come under condemnation for so doing, and we must is this compared with the privations and sufferings be held up to the world in the character of disorgani-zers, revolutionizers and violaters of constitutional rights. Here it should be remembered, that this convention, tations of the oppressed which escape but for one touched nothing that is essential to Methodism; in all hour, could be made audible to either of us, should its doings it guarded, with the utmost care, all the vital we then think that Zion's Watchman had given an loctrines and institutions of the church. I believe no uncertain and unnecessary alarm? Will slavery ever charge has been brought against us, implicating us be destroyed, until a just representation of its violawith any departure from these doctrines and institutions. Here, I present a resolution which was read it inflicts, the evils, moral and religious, which grow and adopted at the opening of the convention, which out of the system, are laid naked to the gaze of the nation? Were not the representations before the British Parliament, made by a Wesleyan minister, one this Convention, is stated in the call just read, viz: 'Not to engage in any innovations upon the institutions of the church, but to confer together upon the rights of Annual ludies? Facts must, and in the the order of God will Conferences, and the duty of the church, of which we are numbers, in view of the great sin of American slavery."

When the acts of our superintendents were uncharacter. Do you say that by the development of der examination, their offices and characters were treated with the utmost respect. Every thing was done as in the immediate presence of God, and in view of the retributions of eternity. What objection that many of the most pions, are daily carrying this associated by the most fanatically rancorous." Just the reverse; we pity them—we pray for them. I can assure you, that many of the most pions, are daily carrying this case, in all its magnitude, up to the highest authority As to the formation of Anti-Slavery Societies, in the universe. And if there be power in prayer, it these, you are aware, have existed for a number of will be heard and answered. But is there nothing years, and their objects have been distinctly avowed. So we have had Conference and Methodist Temper-that brethren have so soon become so changed?

rovidence, no one can tell when the necessity for the women for the sake of gain,—when it is known that o prove that there is no necessity for their existence. But you think you have found conclusive evidence for the sake of gain? That they hold them for the the revolutionary tendency of abolitionism, in the sake ofgain, I presume no one will doubt; and I among us, necessarily grew out of our institutions?

When in imagination we travel over that vast exand heart were deeply imbued with the importance panse of country, included within the slave States, and of the subject on which he wrote. His suppositions contemplate the millions of our fellow beings, held versy between yourself and Bro. Merritt, may be true | civil, social, intellectual, and moral, which the horrid What he means by organized systematic life of unrequited toil, without one ray of hope to illu that the brethren in the North, who had adopted the nity, without the qualifications and comforts which doctrines of immediate emancipation, felt themselves grace affords,—when in connection with these facts, in conscience bound to maintain their opinions and which I presume you will not question, we look at heir rights, as men and as annual conferences. That the sentiments which prevail, so far as we are able to is, "while we are travelling in our regular (Wesleyan) know, throughout the whole South, among statesmen, Methodist work," of opposing all sin, both in public civilians, and divines, concerning the morality of slaand in private, and expressing our convictions on very—when we consider how the press is shackled moral questions, in a conference capacity, if any one and the pulpit is dumb, with seldom any to warn and should come down upon us, with a "Hush, be still!" rebuke the heaven-daring iniquity, but at the hazard "Wholly refrain," and especially if any should oppose our acting on the same principles upon which oppressed, for our country, for ourselves and our own we have always acted, and upon which Southern posterity. And when we consider farther the post Conferences act at the present time, the conferences tion which some of our leading men occupy in relative to the conferences. posterity. And when we consider farther the posiavoid the "violation of our most solemn vows." And in the North would express their dissent and continue to this question, among whom is to be found has it come to this, that in adopting and preaching the to do it, until the question could be settled by the Gen-

opposition to this cause, by placing our infirmities, our errors, and our sins even, side by side with the abornination we oppose? We have never claimed perfection, but the truth of our principles and the expedient on, but the truth of our principles and the expedient of the Boxedoin Street Church, Boxton, No work ever published has appeared better adapted to the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better adapted to the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better adapted to the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better adapted to the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better adapted to the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better adapted to the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better adapted to the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better adapted to the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better adapted to the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better adapted to the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better adapted to the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better the street of the Boxedoin Street Church, Boxton, No work ever published has appeared better the street of the Boxedoin Street Church, Boxton and Street Church, Boxton and Boxto

ination we oppose? We have never claimed perfection, but the truth of our principles and the expediency of our measures, become to us more and more manifest. You must percieve, that in the midst of all opposition, they are gaining new friends and are advancing with accelerated velocity every day. This circumstance alone, I acknowledge, does not demonstrate their truth. But is nothing to be augured from the signs of the times?

And now, dear sir, let me ask what is the object which you propose? Is it the conciliation of your brethren in the North, one to the other, to you, to the University over which you preside? Is it the conciliation of the Southern to the Northern portions of the Church? Is it the prosperity of the "church, the whole church, in all her noble institutions, her expanded influence, her holy and heaven-born enterprises?" Have you so selected and wrought up the materials of your addresses, as to accomplish this design? Have you gossigned to make it appear, that the principles, measures and spirit of abolitionism, were the greatest evil of the times, could you have done more? From the beginning until now, has not your entire influence, in all its length and breadth, been thrown against it? Have you not acted upon the principle, from the best interests of the church of Church members, as such as the principle, from the best interests of the church of Church members, as such as the principle, from the best interests of the church of Church members, as such comprised within a some all the processor of religion in the land members as such as the principle, from the best interests of the church of Church members, as such as least of the church of Church members, as such the principles, in all its length and breadth, been thrown against it? Have you not acted upon the principle, from the best interests of the church of Church members, as such the principles in all its length and breadth, been thrown against it? the beginning until now, has not your entire influence, in all its length and breadth, been thrown against it? Have you not acted upon the principle, from the beginning, that "no good thing can come out of Nazareth?" What think you would have been the state of the church, and what the hopes of the slave, had you, at the commencement came among us, and used your influence to soften asperities on all sides, and to extend those great principles, which are destined to work a moral revolution in this nation? But it is not too late. Why not now unequivocally adopt these principles, and step between the Northern and Southern portions of the church, and say to them that while we speak the truth, we do it in love, and use your utmost speak the truth, we do it in love, and use your utmos endeavors to induce the whole church to say, in her collective capacity, to the foul abomination of slavery, hither thou hast come, but thou shalt come no farther Then would the blessing of millions who are ready to perish come upon you, and future generations would record your name as among the greatest benefactors of your country. Then would the future millions of the descendants of Africa's stolen children, chant it in the same lay, with that of Wesley, and perhaps, thou-sands, otherwise eternally ruined, by slavery's demoralizing influence, rise up in eternity, and call you blessed! Such an act might cost you something for the present,—perhaps more than any other in your whole life; but would it be too much to give to Christ and the millions he has purchased by his blood?

Yours, as ever in a PURE and peaceful gospel.

J. Horton.

Boston, March 6.

[From the Christian Keepsake, for 1838.] A PARENT'S PRAYER. BY REV. L. WITHINGTON.

At this hushed hour, when all my children sleep, Here in thy presence, gracious God, I kneel, And while the tears of gratitude I weep, Would pour the prayer which gratitude must feel, Parental love! O set thy holy seal

On these soft hearts; which thou to me hath sent, Repel temptation, guard their better weal, Be thy pure spirit to their frailty lent, And lead them in the path, their infant Saviour went

I ask not for them eminence or wealth-For these in Wisdom's view, are trifling toys, But occupation, competence and health, Thy love, thy presence, and the lasting joys That flow therefrom, the passion which employs

The breasts of holy men, and thus to be From all that taints, or darkens, or destroys The strength of principle forever free, This is the better boon, O God, I ask of thee. This world I know is but a narrow bridge,

And treacherous waters roar and foam below With feeble feet we walk the wooden ridge Which creaks, and shakes beneath us as we go; Some fall by accident, and thousands throw Their bodies headlong in the hungry stream, Some sink by secret means, and never know The hand which struck them from their transient dream

Till wisdom wakes in death, and in despair they scream If these soft feet, which now these feathers press, Are doomed the paths of ruin soon to tread, If vice concealed in her unspotted dress,-

Is soon to turn to her polluted bed,-If thy forseeing eye discern'st a thread Of sable guilt, impelling on their doom, O spare them not-in mercy strike them dead, Prepare for them an early welcome tomb, Nor for eternal blight, let my false blossoms bloom.

But if some useful path before them lie, Where they may walk obedient to thy laws, Though never basking in ambition's eye, And pampered never with the world's applause, Active, yet humble, virtuous too, the cause Of virtue in the dwellings where they dwell, Still following where thy perfect Spirit draws, Releasing others from the bands of hell,-

If this be life, then let them longer live, 'tis well. And teach me, Power Supreme, in their green days, With meekest skill, thy lessons to impart ;-To shun the harlot, and to show the maze Through which her honeyed accents reach the heart, Help them to learn without the bitter smart

Of bad experience, vices to decline, From treachery, falsehood, knavery may they start As from a hidden snake, from women, wine, From all the guilty pangs with which such scenes combine

How soft they sleep, what innocente repose Rests on their eyes, from older sorrows free, Sweet babes, the curtain I would not unclose, Which wraps the future, from your minds, and me, But, heavenly Father, leaving them with Thee,-Whether on high or low, may be their lot, Or early death, or life await them,-be Their Guardian, Saviour, Guide, and bless the spot Where they shall live or die, till death, forsake them not

Though they should lead the life their Saviour led. And his deep poverty be doomed to know, Wherever thou shalt order, let them go, I give them up to thee,-they are not mine, And I could call the swiftest winds to blow, To bear them from me, to the Pole, or Line; In distant lands to plant the Gospel's bleeding shrine.

Though Persecution's arches o'er them spread,

Or sickness undermine consuming slow,

When as a scroll, these heavens shall pass away, When the cold grave shall offer up its trust, When seas shall burn, and the last, dreadful day, Restore the spirit to its sacred dust, Then, thou most merciful, as well as just,

Let not my eye, when elements are tossed In wild confusion, see that darkest, worst Of painful sights, that ever parent crossed,-Hear my sad, earnest prayer, and let not mine be lost.

PHINEAS HOWES, MERCHANT TAILOR, No. 11 Washington street, (up cloths, Cassimeres, Vestings, &c., which will be made to order, at short notice. The patronage of the public is respectfully solicited.

NEW EDITION-ENLARGED.

VOICE OF THE PRESS

In favor of the Young Wife. Fourth edition. [A new edition of 1000 copies has been called for every mouth sace it was first published]

THE YOUNG WIFE, or Duties of Woman in the Married Rel: tion. Fourth stereotype edition, embellished by a beautiful steel frontispiece and vignette By Wm. A Alcon, Author of the Young Mother, House I Live In, and Young Man's Guide, and Editor of the Library of Health.

OPINIONS OF THE PRESS.

The following are a very few of the highly commendatory notices of the above work, which have appeared in respectable periodical prints in various parts of the country:—

periodical prints in various parts of the country:—

¹ This is one of the best practical treatises of the day; correct and thorough in its teachings—familiar and forcible is is reasonings and illustrations, as well as excellent in its intent and object, on every point of domestic economy and good deportment. The young wife (and many old ones too, as well as those who are neither) will find this volume an able counseller and guide. We rejoice to perceive that the work has reached a second edition, almost before being known out of the city of Boston, and trust that another edition will not supply the demand of this city alone. A hundred thousand copies would not suffice for the whole country, if all who need its instructions were prepared to receive them. The requirements of eccument, industry, temperance, healthfulness, purity, &c., &c., and all demestic virtues, are here most clearly set forth and cogenity enforced. May they be as faithfully studied and heeded! ly enforced. May they be as faithfully sindled and heeded! -New Yorker.

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Vol. 1X. No. 14.]

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FOR ZION'S HERAL BISHOP HEDDING'S AT It is plain, candid, courteous, di It is characteristic of its venerable beloved in all society, and worthy the tion he sustains to the church. It s read again, read by all, and often member of the Methodist commi

South, East and West, preachers and female, old and young, study a whenever occasion may call, by the subject of which it treats, hold it read of reference. Its importance considery objection to its length; and the wader it of general utility. It is render it of general utility. It is It is all good, and good for all. M e author and his work. But here come some counter "Re the dove-like pinions of profound bishop and love that thinketh no ev

presumed, would have questioned th had not the author himself paused o old, to anticipate the possible result might be found between what he h he was about to say. But to the "
1. "The Address," says Bro. Ho

garded as one of the most able defe certain circumstances, which has ye what are those circumstances? Le for himself. They follow.

"I am ready to disapprove the slave of slavery, including all the unjust and any laws are supposed to give, and a cruelties inflicted on slaves, as decide did. Lest I be misunderstood, I beg; owning or holding a slave, does not in the rights which the laws are suppose over the servant, but only such as ar good of the servant and the safety of circumstances being taken into the ac relation to slaves, as well as to every of cannot be performed in obedience to rule, are to be condemned, and ought in the church. If no case can be foun own a slave, and in that act obey this which slave owning can b one case can he found where a man and by the civil law, own him, and in ule, there then may be ten such case And that there are many such cases a in the Southern States, I firmly belie-claim to exercise all the rights over the laws are intended to give them; the their conscience, their religion and the they claim and exercise only so many of justice and mercy require. The l of justice and mercy require. The ibids emancipating any slave after he i and even renders the thing impossible the Methodists in that State do with them and act toward them according to Will you say that they do not all act may be, but some do; and that is a g should not condemn them all as sinne

Now what is Bro. Horton's view certain circumstances? Let his "That a legal relation of owner under some circumstances, be co [the golden] rule, has frequently There may be many slaves treated innocently as servants, by Christ have no controversy with those mas treat their servants as men."

Now, reader, where is the discre Bishop justify, under certain circuit of servitude which the law calls s Bro. Horton. Does Bro. Horton d of slavery? So does bishop Hed latter has clearly shown, this was Apostles, the "the ground trodden Clarke, Benson, Watson, Asbury as uniform course of the M. E. Churc the beginning. "But," says Bro. I out the whole Address, a distincti always admitted, is lost sight of, vi e between a servant and a sla Is this the Bishop's offence? Is it b call a servant, the Bishop denomin "necessity" appears, which "ca "Remarks?" But what is this tion," "this radical difference bety Suffice it to say, it is to ing to Bro. Horton's own showing many slaves treated kindly and stian masters."

2. "There are some things to Bro. Horton, " which, considering the author, are not a little surp quotes the Bishop as follows: "T in the South] as really believe it hold, govern and protect their s have inherited from their fathers your duty to hold, govern and prote age of 18 or 20 years."

"Now," says Bro. Horton, "wh would be made of this sentimer whatever use some could make of while under the influence of that eth no evil, would wrest it from the has been suggested. Now, Bro. Has you wish to be done by? If so exception to what follows, In y say, "The application of it [the gol the Address, is extraordinary and u should never have been done with monstration of its fitness." Again the same document, you say, "So cult is it, for even good men who with certain abuses, and have b regard the violation of moral just involves, as a necessary evil, to reas of rigid impartiality."

Now I ask, What use would be r cially if those who may be dispos suggested? "Why obviously this," application of the golden rule was r before him. 2. He has done it w demonstration of its fitness. 3. Th habituated to regard the violation of a necessary evil. 4. It is exceeding Bishop to reason upon principles of Will you say such deductions are

reply, yours are much more so.
3. The Remarks say, "The Bis stroduction that he enters not into ther man can be property or not." les the author, " we are met with a When a question of so much import in many minds, was it not the duty minister of the Lord Jesus, to ha ion on this point? When did the ley ever shrink from a decision of